



AN ANSWER  
To  
A CATHOLIKE  
ENGLISH-MAN (SO BY  
HIM-SELFE ENTITLED) WHO,  
without a Name, passed his Censure  
upon the APOLOGY, made by the Right  
High and mightie Prince IAMES by the  
Grace of God King of Great Brittain,  
France, and Ireland &c. for the  
OATH of ALLE-  
GEANCE;  
WHICH CENSURE IS HEERE  
EXAMINED AND REFVTE

---

By the BISHOP OF LINCOLN.

---

PSAL. 63. II.

*REX verò latabitur in Deo, laudabuntur omnes qui IVRANT in eo, quia obstruendum est os loquentium IMPIA.*

LONDON,

Printed by Thomas Haneland for Matthew Law, and are to be sold  
in Paules-Church-yard at the signe of the Fox neere  
Saint Austines-gate. 1609.



Harvard College Library  
Coolidge Fund  
April 7, 1944.



T O  
THE RIGHT HIGH AND MIGHTY  
PRINCE, IAMES BY THE GRACE  
OF GOD, KING OF GREAT  
BRITTAINE, FRANCE, AND  
IRELAND, DEFENDER  
OF THE FAITH: &c.



OST DREAD  
SOVEREIGNE,

*that the worthie Acts of  
Eminent Persons,  
should alwaies be atten-  
ded with malignant En-  
uy, is, vnto ingenuous  
natures a vexing in-*

*dignity; though the auoidance thereof  
doth appeare vnto some, a meere impossi-  
bilitie: Yet seeing the great Philosopher  
is of opinion, that there is a sort of men who  
are ἀφθονοί, as being aboue and without the  
reach thereof, because Enuy stretcheth her selfe  
no higher then those which are a mans equalls, or  
somewhat his Superiors: If any state or condi-  
tion might claime the exemption, to say with the  
Poet Inuidia quia maior—who would not  
thinke, but that the height of Soueraigntie, and*

Pindarus.  
ἡ δὲ χυμὸς

Iosephus.  
ἀμύχαιος δαυδ.  
ἡ δὲ.

Arist. Rhetor.

Horace.

*the depth of the Graue, should be freed from this  
 pursuing Furie? but that neither of these (whether  
 Scepter or Sepulcher) can preuaile with some  
 creatures, were there no other instance, the ma-  
 lice of English Iesuits enraged with Enuy of  
 your Maiesties admirable iudgement, singular  
 learning, and constant Resolution for Religion;  
 together with the flourishing prosperitie of these  
 your Churches and Kingdomes, giues euidence suf-  
 ficient; and among them a principall, this Anta-  
 pologer, shrowded vnder the title of a BAN-  
 SHED CATHOLIKE, who hath singled out no  
 meaner obiekt, against whom to discharge his ran-  
 kor, then your SACRED MAIESTIES both  
 Person and Apologie through his whole Pam-  
 phlet; and also, in a chiefe part thereof, the blessed  
 memorie of that Lady (in her time peerelesse)  
 QUEENE ELIZABETH, from before her birth,  
 and below her graue. An infallible demonstration  
 of his degenerate and vnregenerate minde. For  
 none vs to be more spitefully malicious, or Censu-  
 riously contumelious, then the debosched abiekt, &  
 vnreformed Hypocrite; whom a man can neither  
 auoid without Calumnie, nor encounter but with  
 blot of Infamie, nor Conquer with hope of any  
 Masterie.*

# DEDICATORY.

*Maisterie. That your Maiestie vouchsafed not the Conflit with such a Rake-shame, but ad- iudged a Rope the fittest answer for him; therein your Maiestie shewed your magnanimous spirit, geewing vnto him his iust doome. And with all humbleness, I could hartely wish, that your HIGHNES would be pleased, from henceforth, to contemne all the rest, as Him, and not to goe forth any more vnto these Battails (they will glorie in it though they be sure to receaue the foile) when the Generall of their Campe, were his learning greater, or his Crowne higher, is no match for SVCH a King. Shall they then passe altogether vnconfronted? In no wise; the Infection spreads to farre, and silence (though with contempt) they of that ranke will account an ouerthrow. But I trust your Maiestie shall finde, among your Subiects, many, which maie with more truth and lesse vaunt, say as much as Campian their highly reputed martyr did for them, that there is a great number and a continuall succession which are ready for this cause, and already entred the Combate; and as the couragious Spartans were wont to sing, in their dances. Try them when, and wherein you please. The meaneest*

*A*

*among*

Premonition  
before the A-  
pology pag. 13

Concert. Ec-  
cles. Anglic.  
Plutar. de  
sui laude.

## THE EPISTLE

Judg. 12, 6.

among those many I confesse my selfe to be; yet in zeale toward your Maiestie, and in iust indignation against this Rabshekah, I haue vndertaken the answer to his Censure; which, being finished, I humbly present to your Maiesties Patronage, for two principall respects: first, because it is in the true Iustification of your Maiesties late vnanswerable Apologie for that OATH of ALLEGIANCE, which, like to Ieptha his Shibolet, discovereth the true Israelite from the false-hearted Fugitiue, and rebellious Ephraemite. Secondly, because what is in it for soundnesse of Argument, or truth of Storie, is, in a manner, your Maiesties owne; who, at the first sight of both these Antapologists, could readilie discern their falsities, and presently refell with sound answer any quarrell that they made. If, therein, some tearmes haue passed, not fully Episcopall, or not so fitting (perhaps) the calling and place, which, vnder your Maiesties, and by your Gracious fauour, I hold in the Church; I trust the Readers eie will from Me be first turned vpon Him that prouok't; who is knowne for these many yeares to be of a prostitued Conscience and Impudence, not caring what he writes; nor whom he reuiles; nor how 'tis taken

# DEDICATORY.

ken: as also to those excellent Personages, TWO  
 SACRED PRINCES successively reigning;  
 whom he hath in the basest sort (with his scorning  
 Ribauldry) defiled and besmeered: that gulfe in  
 Rome being not so vsauorlie noisome to the Citie,  
 as his reproachfull Contumelies and opprobrious  
 slanders, odious and offensiue to the best affected  
 Subiects of this your Land. Into which Gulfe, if  
 by casting my selfe (of Dutie to your Roiall Ma-  
 iestie, and in memorie of my late deere Mistresse,  
 and for contentment of your true-hearted peo-  
 ple) I proue not so happie, as that Romane was by  
 running into the other, to choake vp the sinke from  
 sending out, for euer after, such loathsome sa-  
 uor; yet this good (at least) I shall doe, by drawing  
 AL the filth vpon MY SELFE, keepe it off, either  
 from further annoiance of your Sacred Maiesty  
 or from a generall noisance. For seeing he can  
 not hold, but must needes regorge (his spirit is so  
 turbulent and vnquiet) and as Ierom speaketh of  
 Heluidius, Maledicere omnibus bonæ con-  
 scientiæ signum arbitratur, he thinks his con-  
 science then best discharged, when he hath reui-  
 led most: against ME let him empty his whole  
 quiuier of reproaches; all of them, I hope, will bee  
 A 2 like

Curtius apud  
 Liuium.

Hieronim ad,  
 uer. Heluid,



# THE EPISTLE

Ambrosi.in.  
Plat. 118.  
Idem.

Vide Erasim.  
Chiliad.

TIT. I. 12.

Quodlibet.  
Iust. defence.  
&c.

like the Romish arrowes shot against Sebastian, drawne with bent force, loo'st with much ease, but receiu'd with strong comfort; Et quem veritate non potest, laceret conuitijs, since hee is too weake to dispute, let him lash on with his tongue. This ONE aduantage he shall be sure to get by that licence, that he shall put me to silence; for personall Calumnies I regard not, especially from Parsons, whose verie name is the Epitome of all Contumelie, beeing as currant in a Prouerbe as was once the name of Dædalus, in omni Fabula, & Dædali execratio: for no Libell can come from Rome, but PARSONS is presently supposed and noised to be the Author; and the more vile, the more PARSONS-like. If the obiection bee, that I haue not spared from reproaching HIM, I deny it not; how could I forbear, or who can blame me? None, that hath either Loyal heart to your Maestie, beeing our Gracious Soueraigne, or Christian regard of Her (who late was) that euer-blessed Queene. Yet there. in haue I dealt with him no otherwise, then the Apostle with the Cretians: as he out of a Poeme of their owne Prophets; so I, out of the Bookes of his Fellow-Preists, giue him the same  
(and

# DEDICATORY.

(and no other) tearmes of reproach or bitterneſſe, which men of the ſame religion with him, haue deſcribed him by, in Print; and, vnto the worlds view haue confidently avowed of him. If hee So requite me, and quote the printed Authors, I open my ſelfe vnto HIM, and will indure THEM; If otherwiſe, I muſt repute him as a Slanderer, and wear them as my Garland: comforting my ſelfe with that Concluſion of S. Hierom, Caniam facundiam Seruus Domini pariter experiatur, & Vnctus, accounting it my Glorie, that the ſame Creature ſhould rage and ſnarle at ME the Lords vnworthie Miniſter, which hath not ſpared TWO ROYALL MONARCHS the Lords annointed, and amounted. In handling the maine points, I truſt it will appeare that I haue neither dallied with him, nor illuded the Reader; ſo that, from anie ſound replie thereto I dare aſſure my ſelfe ſecuritie from HIM. Verbalize he can, diſpute he cannot; In Stories he is a great flouriſher, but a falſe Relator of them: who ſo iniouines him a modeſt anſwer, doth vndoe him; neither his age, nor profeſſion; neither ſhame of the world, nor feare of God, nor grace of the ſpirit, can mortifie his nature, or reſtraine his tong.

Ierom, vbi ſup.  
pia.

## THE EPISTLE

But be the Reply any, or none, modest or distemper'd, your Sacred Maiestie I trust, shal be freed; whom, I beseech the eternall God, still to preserve, in prolonging your daies to your Subiects comfort; and in strengthening your arme, not with Penanie more to confute (it gives them too great Honour) but with Iustice to confound, and with courage to cast off such seducing spirits; restless in nourishing disloialties; cruell in plotting mischiefes; and too subtile in veiling Treasons vnder the title of Religion: and account this as your great blessing (amongst the rest) from the great God that he hath made your Maiestie (a thing rare in so high a State) a Protector of the Faith, both with Pen and Sword; and a partaker also of his Sonnes reproach, for So being. To the saving grace of which blessed Iesus, I, in all humbleness commend your Highnesse, resting

Your Roiall MAIESTIES


Faithfull and Loially

deuoted Chaplaine.

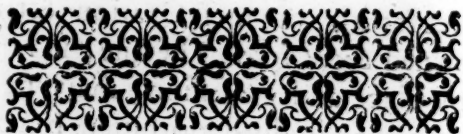
W. LINCOLN.



*An Admonition to the Reader.*

 GENTLE READER, the  
LESVIT his speeches, through  
this whole booke, are prin-  
ted in the smaller letter, al-  
waies with this mark , , in  
the beginning of the line prefixed: HIM I haue  
tearmed the EPISTLER, CENSVRER, and  
ANTAPOLOGER, because in a pretended  
LETTER, he passeth his CENSVRE *against*  
that learned & religious APOLOGY, made  
and set forth by our most Gracious & truely  
renowned *Soueraigne*. The stile, in respect  
of my place and profession, may, perad-  
venture, be adiudged too bitter; but com-  
pared with *his* Person, and reuiling veine a-  
gainst *two* such *Christian Monarches*, no  
one I O T E thereof in exact Suruiew of  
better iudgement, is either pared off,  
or spared at all. *Faults* many haue escap-  
ed

ed in printing, partly vpon negligence, partly  
ly ithrough hast; but the most of them, are  
but either a few letters mis-placed, or dropt  
out; or else points not so curiously set, or  
some marginall quotations drawne a little  
higher or lower, perhaps, then they should;  
which an ingenuous Reader will pardon, &  
a learned will espie: those which H E E or any  
such as H E can carp at, are very few; which  
it may please thee with thy pen to amend,  
before thou read it.





N V M B. I.



Here is no *END* of making many bookes: (saith the *Preacher* in the end of his booke) especially if they be booke of *Encounter*: Whereof there is no *End*, either for *Cessation*, because *renengefull spirits*, fostered with *rancor*, are ever restlesse; which made the *Philosopher* to say, that *Bramles* were easily begun, not so soone taken up: nor *End*, for *Profit*; So *Nazianzene* expounds that speech of *Salomon*, because the parties *interested* (which the *Orator* observed) either through *selfe-love*, or *pertinacie*, will not bee drawne from what they haue published, by any arguments of the aduerser side, though many and forcible: and the indifferent Reader finding in such writings more *partiall bitterness* then *sound dealing*, loofeth his time, which is pretious in it selfe, and might in more profitable studies bee inpioied: whereof came the *Heathens* prouerbiall sentence, that a great Booke was a great *Mischiefe*.

2 All which, the *Criticall Censurer* of the *Triplex Censure* (if we be not deceived in the *Author*) acknowledgeth elsewhere, and preferreth a *reposed life*, before such *contentious iangling*: which if he did truly affect, not in pretence, he might well haue left the blunting or dislodging of the *tripled wedge*, either to him that weares the *tripled Crowne*, or to him, who vnder his *Red-Cap* breathes after it: for

B

this

Eccl. 12. 12.

Plato Sympos.

Metaph. in  
Eccles.

Tul. Acad.

Calimach.

Preface to his  
Manifestatio.



Esa. 3. 9.

Prou. 26. 5.

De reg. Juris.

this busines concerned them both, the *Pope* for his *Bremes*, the *Cardinall* for his *Letter* : this *Censuring Epistler* it touched no whit.

3. Whom to answer, might bee thought both *endlesse* and *needlesse* : *needlesse*, for his Letters being onely a fardle of conceits, either sleight and vnfound, or malicious and vntrue, they carie their answer with them, and, as the *Prophet* speaketh in an other case, *Agnitio vultus earum respondet eis* : They beare there owne confutation in their fore-heads. *Endlesse*, for an itching arme desires still to bee scrub'd, and an Eele delights not more in troubled waters, then *hee*, whose onely glory is in scornfull Inuectiues, reioiceth to haue occasion giuen for his busie pen.

4. Yet sithence his *Censure* vnanswered might infect others, and giue him occasion to triumph in his owne vanitie : and peraduenture some partially affected might imagine, that not contempt of his reasonlesse railing, but lacke of good grounds for reply had inforced a silence ; I haue harkned to *King Salomon* his affirmatiue aduise, and for suting an answer in some measure proportionably, haue taken no other then his owne *vnmethodicall Method*, both for his *trebled Paragraph*, and his *multiplied Numbers*, which is more sincere dealing then hee affoordeth the *Apologie* ; for what he could wrest or cauell at, that wee finde answered : that which apposeth him, hee passed in silence, and weetake it granted as truth : (for silence implieth, if not consent, yet no deniall.) Not that I meane *verbatim* to answer euery Number, that were to grace a *Pamphlet* with a *Volume* : but directed by his owne *Index*, to take the summe and substance (such as it is) of so many *Sections*, as serue to the prooffe of each chiefe point, as hee entitles them.

5. For example.

*Paragraph. 1. Numb. 1. 2. 3. 4. 5. 6. 7.*

Wherein, first, as if hee were in a troubled poole, hee casteth

casteth out his angle to fetch out an *Author*; and lett  
either his bait or skill should seeme to faile him (as *Anthony*  
deale with *Cleopatra* at his fishing in *Egipt*) he fasteneth  
to his Hooke one out of his owne store, namely:

Another *T. M.* (forsooth) an *inferiour Minister* neere  
his *Maiesty*, to whom hee might shew the *Booke*, and so pub-  
lish it with his *Maiesties* authoritie, print and *Armes*; marry  
his *Maiestie* is so farre from being the author thereof, as that  
(in this *Criticke*s persuasion) he did not so much as read all  
the *Contents* aduisedly; many passages therein beeing con-  
trarie to the *Kings* iudgement & Honour. Numb. 2. Name-  
ly for iudgement, first altering the *Question* twice or thrice.  
Secondly charging *Bellarmino* (so great a man) with elenen  
Contradictions, not one of them so to bee prooued, as not onely  
learned but vnlearned will find. Numb. 3. As in that con-  
cerning *Iustificacion* and *Antichrist* particularly. Num. 4. 5.  
but especially, both in that generall asseruine note, that *Bel-*  
*larmine*, being driuen to a pinch, careth not to contradicte  
himselfe for a present auoidaice; as also in that stinging conclu-  
sion, that *Heauen* & *Hell* doe not more differ, then *Gods*  
*Bookes* and *Bellarmines* workes doe, concerning the digni-  
tie of *Temporall Princes*. Numb. 7. Secondly, for honour;  
there being such Phrases of contempt against the *Pope*, and a-  
gainst the great *Cardinall* also, calling him *Master Bellar-*  
*mino*, which his *Maiestie* would, in *Law of Honour*, surely  
condemne. Numb. 6.

6 To treade his steps, wee might also dally with the  
Reader to retrieve an *Author*, and inquire (as he doth) pro  
& contra, who this *English Exile*, this *Epistling Censurer*  
should be? whether *R. P.* or *N. D.* or *F. P.* or *P. R.* or *Dole-*  
*man*, that is, vnder all these *Ciphers*, *Parsons* the *Iesuite*?  
whom his owne brother entiuuleth a *Running-voluntary*  
*Runagate*, not in *Exile* by authoritie; whome his owne  
*Priests* do stile an *Hispanized Camellion*, the *Brat of an Incu-*  
*bua*, *filius terre*, no true *Englisman*, either in heart or by  
birth.

Plat. in Anton

Vnder his  
owne hand,  
Quodlib. pa.  
238. 239.

Preface to his  
Manifestation

Manifestation  
pag. 51.  
2. Sam. 18. 12.

Verf. 29.

Quodlib. pa.  
7 1. 237.

Gal. 6. 14.

Pag. 27. &c.

Gal 5. 14.

Iust. defens.  
pag. 297.

7 That H E should not bee the man, these rea'ons are probable; First, it much greeueth H I M, *yea*, H E accounts it a violence offered him to interrupt the course of his peaceable Priestly labours, by entering into a warre of writing: therefore for H I M, like an other *Goliath*, (*Pigma* as he is) to enter this combat, not prouoked therevnto, and vpon such disadvantage, cannot sort with H I S retired profession.

Secondly, that H E, a man of no inferiour talent (so he publisheth of himselfe) an *Author* of no meane labours, should, like an other *Abimaaz*, needes thrust himselfe to carrie a *Message*, hauing neither leaue nor errand; that is, should write to shallow a *Pamphlet*, whereout, rid those offalls of *Sophistry*, *Railings*, and some addle *Discourses*; of the remnant ye may truly say, as *Abimaaz* of his owne message, *Vidi multum, sed nescio aliud*, is scarcely coniectural.

Thirdly, if *Parsons* were euer famous for any good thing, he wooon himselfe credit by the booke of *Resolution*, though not inuented (as the Priests say) but borrowed peece-meale from others; translated only, and methodized by him: which when a man reads, he will take the *Compiler* or *translator* to be that very *Crucifix* of *Mortification* described by Saint *Paul*, *The world crucified vnto him, and he vnto the world*: now that H E should fall into such passionate, prophane, and *Barbarously-distempered* reuiling of a *Christian Princesse*, the mirror of the world while she liued, some yeares dead, and laid vp in rest with her *Fathers*; as if the very mention of HER *Sacred Name*, were an *Eleborous* purge to make him disgorge the gall of his bitterness, and the venomous rancor of his cankered heart, by his *Rabshakeis* pen; no man that professeth the name of Christ, can beleecue it to bee the labour of one that is ingrafted into Christ: For they that are *Christis*, haue crucified the flesh with the passions and lusts; sauing that one of his owne Priestly Coat assureth vs, that, for all this *Resolved* or *Resolving* Diuinity, he hath not as yet fully cast off the outward man.

8 And yet that he should be the *Author*, besides the general

rall report, and certaine intelligence, First, his straining at the elder *T. M.* as he calls him, is euidence sufficient; whose *Discovery of Romish Doctrine, and Practises for hainous Rebellion; as also his full Satisfaction for Heathenish Equiuocation* (which *Parsons* vnder the dumbe Characters of *P. R.* vndertakes to patronize by a *Mitigation*) like *Pope Adrians Elie*, will not leaue troubling the *Iesuites* throat till hee hath forced out his gall, heart and all. Secondly, the so cunninglie concealing his knowledge of the *Apologies* true *Author*, wherein hee sheweth himselfe to bee right *Doleman*, not as himselfe deriues the name of *Dolor, vir dolorum*, as a man of griefe, repleat with sorrowes, (blasphemously applying the title of our *Sauour Christ* vnto himselfe, and quotes the place of *Scripture* in the margin for it) but of *Dolus, vir dolorum*, being, as his owne *Priests* tearme him, *the Abstract quintessence of all coynes, coggeries, and forgeries; that lies, dissembles, and equiuocates at euery word.*

9 For is it probable that *Parsons*, who makes himselfe another *Elizew*, takes vpon him to knowe what is done and spoken in the *Kings Priny Chamber*, (as it seemes by that he writs page 37. concerning *T. M.* the younger) that He, *the great Intelligencer among States, who weekly spends sine or fixe Crownes for postage of letters onely* (as the *Priests* of his owne ranke report) should bee ignorant that our Soueraigne King himselfe was *Author* of the *Apologie*, it being nor onely in euery mans mouth stiled by the name of the *Kings Booke*, but the warrant in the *frontispice* (which this *Confuter* obserueth) *Autoritate Regia*, auowing, though not proclaiming it to the world, that it was his *Maiesties* doing? (for you shall not finde, to my remembrance, a booke of an English man extant, in those wordes warranted, but the King himselfe hath a hand in it) which the *Iesuite* knew well enough, as vnder those *Ciphers* of *T. M.* he implies; for by them, if he will speake without *Equiuocation*, hee meant *TVA* or *TANTA MAIESTAS*: but being guiltie to himselfe that hee cannot write with

Tho. Morton  
Deane of  
Glocester.

Manifestat.  
page 51.

El. 53.

Quodlib.  
page 236.

2. Reg. 6. 13.

Iust. defence.  
page 236.

Sophoc. Ajax.

modestie, he saines an aduersary to himselfe, through whose sides he might *loste* his *Sacred Maiestie* with letie enuie, and more libertie; as *Ajax* the *whipper* in the *Tragedie*, wreacking his teene vpon a *Ram* for *Vlysses*; hee madly; this *Iesu*ite purposely.

Num. 13.

10. This *quarrell* of the *Oath* which receiued life by his *Maiesties Royall assent*, and whose safetie it principally concerns to be secured, by all meanes, of his *Subiectes loyaltie*, among whom a great many by those *Breues* and *Letters* (as the *Israelites* by the detracting message of the *Espials*) staggered and muttered, it behoued his *Maiestie* to espouse and undertake. But to *front* the *Apologie* with his *owne Name*, being a *King* of so *Royall Discent and Blood*, had beene a displaied disparagement of so *great a Maiestie*, the aduersie parties (with whom hee was to cope) being no other but *Burgheise* and *Bellarmino*, men of no eminent birth, except as *Sixtus Quintus*, another manner of *Pope* then the first of these that is, or the second that would bee, they would plead themselves *Ortos ex illustri Familia*, and (as he) to come out of an *illustrious and resplendent familie*, because the *Cottage* wherein hee was borne was so *poore* and *dragged* that the house was *gloriously bright* by the *Sunnes* and *Moones* shine through the *walles* and *roofe* thereof *day and night*.

Cicervellain  
Sixto quinto.Preface of  
his *Buch*, to  
the Reader.

11. Nor yet concealed he his *Name* as ashamed of the *Woike*, for it is his *most Kingly Resolution*, not to *harbour the secretest thought* (they are his owne words) *but such as in the owne time he will confidently and openly auouch*; examining *euer so the secretest of his drifts* before hee *gane them course*, as *how they might some day abide the touch-stone of a publike triall*: Much lesse for feare of any defaults by *gaine-laiers*, to be detected therein, especially if no other or greater then this *scribbling Lincen* hath alight vpon.

12. For to omit till their due place, whereunto hee referreth vs, page 3. the *Challenges of the Kings iudgement*, in matter of *altering the state in question*; of *Bellarmines* contra-

contra-

„contradictions; and his abasing Royall dignitie: that one maine blurre of incivilitie, wherewith hee doth heere besmeare his Maiestie (as appeaching the Kings honour, „Numb. 6. for a great contempt offered by his Maiestie, in „calling the Cardinall Master Bellarmine) must first bee wiped out. Wherein humbly crauing pardon of his Maiestie for doing him this wrong, Compare wee the Persons; the Vincinill Scile-guer, a King, a Name and dignitie founded by God him selfe, and fastened by him vpon Abrahams seede as the chiefest part of his blessing; and which is more, the KING OF GREAT BRITAIN, one of the most absolute MONARKES of Christendome: the great partie so styled, a Cardinall. Search the Scriptures; there appeares no shadow of such an Office, vnlesse as Somers their leather with their teeth (it is the comparison of one of their owne in this very case) so they will stretch the Scriptures, (namely that place, *Domini sunt Cardines terra*) to serue this their purpose. Peruse all the Faibers (I speake not of Gregorie and Bernard) say if you finde it once named, as now caried, vnlesse with Onuphrius you will fetch it from Cyprian, because he writes of the CARDINALL workes of Christ; and yet that is not Cyprians booke: reckon all the Ecclesiasticall degrees, greater, lesser, higher, lower, which the ancient Councels record, in that row you finde them not: — *Sic nonis imponunt nomina rebus*: a dignitie denominated either of the Carpenters Mortizes, out of Vitruuius, as being Incardinated (it is Gregories word) that is Mortized or rinited to a Church, as a hinge to a dore; or of the foure windes out of Sernius vpon Virgil, as bearing the principall sway where hee hath the title.

13 Now for the King, so great a King, to call such an *Ypsart Officer*, that knows not where to rake for the beginning of his sublimity (as Polydor confesseth) to call him „(I say) Master, is as unmannerly an ouersight, saith this „CARDINALL WOVLDBEE (the Priests say he went „to Rome for it, and had Scarlet brought him) and no lesse

Pro. 8. 25.

Gen. 17. 6.

Polydor. de inuent. lib. 4. ca. 9

1. Sam. 2.

Interpre. vocū Ecclesiast.

Onupbr. vbi supra.

Vbi supra.

Quodlib. pa. 121.

7



„ lesse dissonant, then if a man should call the chiefe Officers of  
 „ Estate by that name, as Master Chancellor, Master Treas-  
 „ surer, Master Duke, Master Earle, &c.

14 Such a dignitie it may be, that Master prefixed be-  
 fore it, may proue a *diminishing Tearme*; but if put to the  
*Sirname* of any man, it is an addition of Worship. Did his  
 Maierstie call him *Master Cardinal*? then had those instan-  
 ces some semblances of fit application. No, but hee called  
 him *Master Bellarmine*. And is the stiling him *Master Bel-*  
*larmine*, such a *Scandalum magnatum*? In which of the words  
 rests it? in *Bellarmino*? This *Censurer* within the compass of  
 one leafe, doth thrise *Bellarmino* him barely, without all pre-  
 face either of Honour or *Worship*. Belike *familiaritie* may doe  
 more then *Souereignty*; and a *Iesuite* with his *Superiour Iesu-*  
*ite*, may be more bold then a *King*.

15 Is it in *Master*? Better men, both for *honour* and  
*vertue* then the *Cardinall* euer will bee, haue not refused  
 that title in any age or language. Take the *Hebrew Rab-*  
*bi*, it was giuen our *Sauioir Christ* by those that wished him  
 neither *Contempt* nor disgrace, as by *Nicodemus* a *Ruler* of  
 the *Jewes* ( and therefore knew what belonged to man-  
 ners) who was no bad friend to our blessed *Sauioir*, as ap-  
 peareth *Iohn. 7.* and hee *So* saluted him; as also by the *holy*  
*conuert Mary Magdalen*, who called him *Rabboni*, that is to  
 say) saith the *Euangelist* ) *Master*. Briefly, by all his *Dis-*  
*ciples*, which our *Sauioir* acknowledgeth and approueth,  
*Yee call me Lord and Master, ye say well, for so I am.* Take the  
*Greeke*; whether *αυτοκλητος*, or *αποστολος*, how could this *Great*  
*Man* be fitted better then with the first, were hee among  
 the *Cardinalls*, as *Saul* among the *Israelites* more eminent  
 then the rest? or with the second, were hee the principall of  
 the *Conclawe*; or with the third, as he is the *great Reader* of  
*Controuersies*? for these all import nothing but *Master*: & in  
*Latin* when *S. Cyprian* would grace *Tertullian* most, hee  
 would call for him in that title *Da Magistrum*; and *Peter*  
*Lombard* hath the name *Master* giuen vnto him aboue  
 all

Pa. 35.

Ioh. 7. 1.

Ioh. 20. 16.

Ioh. 13. 13.

Hieronym. in  
 Catalogo.

all their Schoole Doctors, as an *Antonomasticall eminence* of note and stile.

15 And therefore, seeing neither God himselfe, nor Gods Liuerenants on earth, whether *Emperours* or *Kings* (from whom all true titles of honour are deriued) haue giuen this name or dignitie, but a *Pope* onely inuented it, without found warrant; what reason had his Maiestie to take such respectfull knowledge thereof? Of which, euen a Bishop did make so meane account, that hee refused then to be created a *Cardinall*, because (hee said) hee would not descend from a *higher* to a *lower* place. For the true first institution of *Cardinals* was but to be *Vicars* of the particular Parish-churches of *Rome*, vnder the Bishop thereof; howsoever now, by the iniquitie of time, the pride of *Popes*, and the sloth of *Christian Princes*, they are start vp from *Parish-Priests* to be *Princes Peeres*, taking it in scorn to be called *Masters*, euen by Princes. And yet, if his Maiestie had either continually thorow the Booke, or at least at his first naming of him, called him *Master*, it had beene some thing; but since he is so farre from being ceremonious in giuing of *Titles* vnto him, as sometimes hee calleth him *Bellarmino*, sometimes *Cardinall*, sometimes *Cardinall Bellarmine*, and seldome *Master Bellarmine* of any of them, heereby may the groundles and malicious quarrel of this shallow wrangler most cleerly appeare.

16 But why is it not as lawfull for so *Mighty* a King to call the *Cardinall Master Bellarmine*, as for euery *Papish Scribler* (euen this fugitiue *Tenebris*, *Parsons himselfe*) hauing occasion to name our *Arch-Bishops* and *Bishops* (dignities meereley *Apostolicall*, and therefore more honorable) neuer to stile them otherwise but *Master Crammer*, and *Master Whiggius*, *Master Ridley*, and *Master Iewell*? Yea, wee must bee beholden vnto them, if they bee pleased to afford them a title so mannerly and ciuill. But enough of this; the truth and conclusion whereof is, if this *MASTER* (forsooth) of *Ceremonies* had the grace to leaue

Prepar. in rub.  
ff. de iurisdic.  
omnium &c.  
vide Plura a-  
pud. Cassand.

Quodlib. pa.  
109.

*Equivocating*, his secret intendement and drift is (what some Canonists haue openly auowed) that *Cardinals are Kings Compeeres and Equals*, and therefore that the *King* should haue spoken of the *Cardinals* as of a *King*. Meane while is it not a faulcie part of *Robin Cowbucke* (for that is his right name, by the wrong man that knewe his mother (as the Priests say) to twit a *King* with inciuillitie, and (*Sau Mineruam*) to reach his Maiestie Ceremonies of ciuill respect?

17 We now come to his *Censure* (such as it is) of the *Apologies* substance; the reducing whereof into an orderlie *Analysis* for answer (of which he made no conscience at all in his *Pamphlet*) will trouble a man more then the answering it selfe. The *Preamble* to the *Breues*, concerning  
 „ the nature of the *Oath*, the *Contents* thereof, with the  
 „ *Popes* proceeding therein; the *Examination* of *Bellarmines*  
 „ *Letter* to the *Arch priest* is the *Diuision* he makes of the  
 „ *Apologie*, Num. 8. (or rather was made to his hand, for he shewes not so much *Logicke* in his whole *Censure*.)

Paragraph 1. Num. 9 10. 11.

18 The *Preamble* is a *Colloquintida* vnto him,  
 „ not so much in respect of the *Epithetes* giuen to the  
 „ **POWDER-TREASON**, of monstrous, rare, nay  
 „ neuer heard of irreuerberous, famous and infamous attempt;  
 „ it deserues them, saith hee: but first, that it should be  
 „ **SINGVLAR FROM ALL EXAMPLES**,  
 „ there hauing beene the like done by *Protestants* (though  
 „ not in *Specie*, yet in *induiduo*) as at *Antwerp*, the *Hage*, &  
 „ in *Scotland*. Secondly, that it should be *Crambe* his posita  
 „ so often repeated, the parties being executed. Thirdly, that  
 „ the *Kings* promise and *Proclamation* being, that either *Catholikes* shall not fare the worse for it; yet the innocent for  
 „ the nocent are punished, at least oppressed, as by *Libels*, *In-*  
 „ *uestitures*, and by searching of houses; with other outward af-  
 „ flictions: so aboue all, with this **NEW DEVISED OATH**,  
 „ for

Garnet resol-  
ued it to bee  
lawfull when  
the Parliamēt  
house should  
haue beene  
blowne vp.

for their inward pressure of Soule and Conscience. This is Morsin Olla, and makes him dilate his Style into dolefully Rhetoricall expostulations.

19 The Epithetes please them well now, which aggravate the detestation of the fact; but had there not beene (as *Linie* speaketh in a Case of Treachery) error insidiatoris, their applause had beene greater, in the attestation thereof; Such actions are not commended but when they are finished: So *Hall* (alias *Old corn*) the Jesuit said of this Plot when it was discovered. The murder of a King alone, pleased a Pope so well, that he made a solemne Panegyricke in praise of the Murderer; and we make no doubt, but if the Parliaments House had burned, that the Jesuites (who were the principall privy Counsellors in that busines) would with *Nero* have beene pleasant Spectators thereof, as at a Feu-de-joy, and have sung to their instruments the Destruction of Troy in that combustion of the Senate, and graced it with no lesse Epithetes then *Saxius* the Pope did the murder of *Henric* the third to bee *Rarum, insigne, memorabile Fatinus*.

20 But were the attempt so odious and lothsome, as this tender Stomacke Censurer maketh it, wherefore is the Coriphæus of that Complot (*Gurnet* I meane) turned to a Miracle and his Face made to equivocate after his death done rotting vpon the Bridge for his horrible Treason, the other shining in a straw for his Ghostly puritie; and why in Spaine is his Picture drawn with two ropes about his necke, & his bowels (like an other *Iudas*) trilling down his body, with the inscription of a Martyr for the Catholike cause? yea, by this Censurer his fellow Traytor himselfe so entituled and maintained? but that their meaning is to en-ammell, with a glorious presence of Sacramentall Confession, the Counselling, supporting and Concealing an HIDEOVS TREASON.

21 Which, howsoever this Censurer straines at it, is, both in Species & Individuo SINGVLAR FROM ALL EXAMPLES; and not to be Paraleld with any one out of ancient or moderne Historian or Poet, either in

Deca d. lib. i.

Suetonij in eius vita.

In his Epistle to Sir Ed. Cooke. Sect. 51.

Ecclesi 9.

verse 10.

Meternus  
Lib. 11.

*Fact* or *Faction*; as if of purpose, their meaning were to doe an *Act* which should put the *Holy Ghost* to Schoole, and confute his *Maxim* penned by Salomon, that *Nihil nouum sub sole*. For weighing all circumstances, of *conspiracie*, *parties*, *obiectts*, *instruments*, *crueltie*, *pretence* in this *Prodigious attempt*; it deserueth to be graced with that *Motto* of *singularitie* from all other, *Ecce hoc recens est*: vnlesse they will account all *murthers* in *hostile armes*, or *private fowde*, done by *Gun-powder*, to be matches *equivalent*.

22 And it seemes this *Censurer* doth; else would hee not mention those of *Antwerpe*, *Hage* and *Scotland*; the first in open *Hostilitie*, what time all actions for discomfiture are lawfull, either by *sleight* or *Force*; the other a plot of one single man, and in reuenge vpon the States for giuing him discontent, and by the report of some writers hee was *disstraight* and *mad*. But by his noting of the last he discouereth the rancor of his heart, against our *Soueraigne*; for though the execution of *Paricides* and *murthers* vpon *Princes*, hath oft-soones alighted vpon some of the greatest and best of that royall sort, that euer were, and therefore no dishonour to them nor their posteritie; yet to cast vp such a disastrous example in his *Maiesties* teeth, prooueth well that he is forie that his *Maiestie* escaped the like perill, whom hee so earnestly wished to haue beene his *Fathers* successor in such a fortune, as hauing by hope deuoured the same, he came on his iourney a good step (as some report) towards *England*, that he might haue sung a *Te Deum* in his *natiue Countrey*, for the good successe of that happy exploit. And yet that all men may see how *malice* blindeth *iudgement* in this his resemblance, the truth is that his *Maiesties* father was not blowen vp with *Gun-powder*, but after that the *murthers* had strangled him in his bed sleeping, hee was carried out to the Garden, and then was the house blowne vp, to make the world beleeue that it was but a *Casuall accident of fire*: and so what semblance of comparison is there betweene the *Powder-Treason* and it?

23 Which, howsoever it cannot, by a proper title, bee expressed to the full, yet it being in the nature of those designements, *qua plus fama apud posteros habitura essent quam fidei*, which are rather memorable for the singularitye, then credible for the horror (let the repetition thereof greeue this Epistler neuer so much, and it is the second blocke he stumbles at; and transpose he the Proiect with a *Lap wings-cry*, vpon certaine *unfortunate Gentlemen*, thereby to remooue the Crime from the *Iesuites*, the *Principall Instigators* of the *Pioning Traitors* to the *Act*, and the kind *Receptors* of the *Fugitive* after the *Detection*, (for who entertained *Gerrard* but *Parsons*?) we say with the Apostles *that we cannot but record the things which we haue heard and seene*, neither will we be silent thereof — *rumpantur ilia Roma*, so long as wee haue either pens to write, or tongues to speake; or a generation liuing, or a posteritie succeeding, but we will Report it and Repeat it; both vnto God with the *Psalmists Memorandum Remember O Lord the children of Edom* (that is; the *blondy Scarlet Generation*) *how in the daie of Hierusalem, they said, Downe with it, downe with it, euen to the ground*: and to men also with Gods owne *Memorandum*, for the *Day assigned, Sonne of man, write thee the name of the day, euen of this same Day for the King of Babell* (the *Pope* forsooth is a temporall Prince) *did set himselfe against Hierusalem, euen this very day.*

24 Execution of such Offenders, must not bee the silencing of their offence; death is the last punishment, for *sense* and *passion*, not for sinnes of that nature and condition: their bodies deserued not entering in Graue, much lesse their vices, buriall in obliuion. The *Reliques* of their dismemberd carkasses are erected for a prey to the *Fowles of the Ayre* to feed on, the villanie of their designed Crueltie to be reiterated vpon all occasions, for the *Nations* of the earth, and all *Posteritie* to wonder at. And therefore haue patience (*Gentle Iesuite*) for our so oft repeating it; wee first say with *Chrysostome*, *ἡ μὴ σφλινεῖ τὰ ἔκτρωτα, πορνεύει ἡ ἀρετὴ καὶ ἡ ἀντιλογία*

*Liuius, Decad. 1. Lib. 2.*

*Act. 4. 20.*

*Edom is red or bloody Gen. 25. 30. Psal. 137. 7. Ezech. 24. 2.*

*Page 4.*



Philip. 3. 1.

the Repetition be to odious and burden; *ome*, (as in your margin you note it) how odious was the Fact it felte, to complosted and engined? Secondly, we say with Saint Paul, so inculcase these same things often, to vs it is not greivous, and for you is surely profitable, if not to woike your conversion by repentance, yet to make men, at least, in amore with your Profession, that warranteth such Acts good in Religion.

25 And therefore yee did well to call those detestable Traitors (after the Discoverie and Coruptions) CATHOLIKE Gentlemen, as if yee would insinuate, that they died in a Catholike Cause; and in an other place, INFORTUNATE GENTLEMEN, not for their fortunes and state in the world, (they were too great, vnlesse they had more grace) but for their VNLVCKIE SVCCESSE, in missing their designed purpose. *Sic felix scelus virtus vocatur*. Had it beene effected, Moses and Phinees should haue beene reported inferiour to those Gentlemen in zeale for Gods cause. Else why did Hall the forenamed Iesuite (a Ringleader of this desperate crue) comfort himselfe and Littleton with the defeature and discouery of those horrible Traitors, by the Examples of the Eleuen Tribes of Israel twise discomfited, though sent by Gods speciall Commandement; (marke that:) then of Lewis the French King, overthrowne in fight against Infidels in a case of Religion: and lastly, of the Christians vanquished by the Turkes in the defence of Rhodes? but that hereby hee would conclude they were unfortunate Gentlemen, scilicet, that their cause for vndertaking was good, but their lucke was ill in missing: otherwise it is too gentle a title for such odious creatures.

26 And so this Censurer also (a part-taker no doubt, in the Complot) cheares vp himselfe not only perswading, but definitiuely determining, that Both afflictions outward, and pressures of conscience inward, caused this POWDER TREASON: which is a shamelesse vntruth (yea euen themselves being Iudges) for that the Conspiracie was plotted before any hard  
measure

measure thought of, by their owne confession is manifest. For the *Lands Iunafion* (a *Treason* no lesse desperate, though more manly and visible then the *PQWDER-PLOT*) in the late *Queenes* time of famous memory motioned, was immediately and hotly pursued by those very parties; and aduertisements giuen to *Forren States*, whose ayd they requested, that our King WAS LIKE to proceed rigorously (this fellow saith, that the rigor was put in execution) with the *Catholikes*, and to run the same course which the late *Queene* did.

27 Secondly, these *Conspirators* were combined in the first yeare of the King, when (so far was the thought of any *Seueritie*) that, as it was openly prooued, for the space of a whole yeare and foure moneths, no *Penaltie* by *Statute* was taken of *Reuents*: In somuch that *Doctor Bishop*, who wrote his booke in Anno 1604. euen the yeare before the detecting of the *POWDER-TREASON*, acknowledged the *Kings* most milde carriage in government THITHERTO: and yet, it's worth the enquire, what the same *Doctor* should meane by those desperate words in the very same *Epistle*, when he saith, *That the state being now settled, and a continuall posteritie like to ensue in one nature; God knoweth what that forcible weapon of necessitie may driue ment to at the length.* It seemes then some such thing was plotting, euen in that confessed time of mildnesse.

28 Thirdly their owne reason of their engining against the *Parlament* house, because say they, *unjust Lawes* had there formerly (not in the *Kings* time any) beene made against the *Catholikes*, confutes this bold assertion: which were it true, that *Seueritie* in executing some *Lawes* went before this plot; did not the *Priests* *Treason*; euen at the *Kings* first entrance iustly enforce it? Belike it greues them that his Maieste (as the Prophet speaketh) would not corpus dare percutientibus, yeeld his body to the *Smitters*, and his cheekes to the nippers; and still like a *Lambe* before the *Butcher*; nor once open his mouth: or rather

Proceedings a  
gainst the late  
Traitors.

Epist. dedica.  
to the King,  
pa. 10.

Ead: m pag. 12

El. 50. 6.

it

Iudg 3. 22.

A&amp; 18. 17.

Sueton. Julius  
cap. 81.Quodl. b. li 3.  
ar. 6.

Dipnos. lib. 3.

Pro. 30. 21.

it vexeth them, as it did *Fimbria* in *Tully*, that his Maiestie had not taken into his body the whole weapon like *Ebwas* dagger, blade, hilt, and ail, but suffer his land to be betrayed, his *Person* hazarded, his subiects alienated, his *succession* extinguished, his state brangled: and in the meane time, like the *Pro-consul* of *Achaia*, *Et nihil eorum Gallioni cura erat*, he must sit still, looke on and say nothing: or as *Caesar* wounded and inuironed with stabbing kniues, onely cry out, *Et in fili*? Make no resistance, but speake with pittie, and die by Treason.

29 But what are these *Aggreenances & Pressures* of rigor, that either preceded or ensued that desperate Plot? First, infamous *Libells* (forsooth) *Et tunc Lepus*? and who hath scattered more then *Parsons*? who is noted, by the *Priests* themselves, to be the *Popes* PEN-POST, and the *Paquill* in Print of all shamelesse slanders, that sets out no one Booke (which is the fashion of all *Iesuits*, they say) but stuffed with *Rebellion*, *Conspiracie* and *Treason*.

30, Murry principally *T.M.*, the Elder his *Discoverie*. Will it not out man? *Excrea*. I told you it was a burr in his throat like the Rauinous fellow in *Athenians*, hee hath chopt in a creature, and will neither let it goe for curst-heart, nor can take it downe, the crust is so harsh: all that hee can doe is to cry out as that fellow did, *O scelerauium Edulium*; a shamelesse *Libell*, but will neither be silent of it, and cannot answer it,

31, Secondly, *searches of houses, Attachments, vexations &c.* This verifies that speech of *Salomon*, *Mulier scorianus comedit, & deinde abstergit os suum*. Look back, & see in one smal compasse of fine yeares (when *Rome* swaied *England* for *Religion*) 300. innocent Christians for profession of the Gospell cruelly burnt to *Ashes*, not only their houses searched, and goods spoiled, & that was no *aggreenance*, but Iustice against *Heretikes*. In fittie yeares of two *Protestant Princes*, scarce 60 persons executed, all *Guiltie* of *Treasonable Practises*, either for *Complotting Treasons*, or *harbouring disloyall Seducers*,

ducers, who (as his Maiestie hath excellently obserued) doe make diuersitie of Religion, a safe *Pretext* for all kinde of *Disloyaltie and Rebellion*: which the *Secular Priests* acknowledge and auow, especially in the *Iesuited* sort; who (say they) *under colour of Religion, and zealous desire of our Countreies Conversion, labour to stirre vp all men against our Soueraigne & the present state: now for vs to teret & knetch these Vermin; to search & attach such dangerous Vipers, is a rigor and crueltie of Persecution.*

32 And were it so? how is it that *Father Parsons* is thus *Metamorphised*, to become---*e vulture Turtur*? thus *dolefully* to bewaile the aggrecuances of their *Catholikes*; which compared to them in *Queene Elizabeths* time, are by their owne confession, but *easie Censurers*: yet when they were at the hottest and foret, *Parsons* himselfe thought it stood not with *Policy* or *Wisdom*e, neither did he wish, *that the said Persecution should cease in England in afflicting them.*

33 But the third, which of all other is the *Phallaris Bull*, this NEW OATH is the most greuous. Is the *aggrecuance* in the *abstrait*, because there is an OATH commanded? The highest Iudge allowes it: both by his owne *Example*, swearing by himselfe to *Abraham*: and by precept to vs; *Thou shalt feare the Lord, and sweare by his name.* The vnsearchable fraudulency of mans heart, which *Jeremy* laments, exacteth it; for *Hony* being in the tongue and treachery in the heart (as the same *Prophet* elsewhere complainerh:) the best way to make words and thoughts appeare semblable, is by OATH which the *holy Ghost* doth therefore call *Vinculum anime*, because it doth (or should at least) both linke hart and tongue together in the same promise; and also binde the partie to performe, without starting what he hath so promised.

34 Indeepe to be tied in bonds, is an *aggrecuance* to mans nature, which desireth libertie; but of all other vnto *Iesuited Catholikes* it can be none: who with their *Paganish*

D

*Equivocation*

*Apolog. 2. 3.*

*Quod lib. pa. 149.*

*Quod lib. pa. 21.*

*Gen. 26. 3.*

*Deut. 6. 13.*

*Ierem. 17. 9.*

*Cap. 9. 8.*

*Numb. 39. 3.*

Iud. 16. 9.

Shebuaah 1.  
Shebaab.Sueton. Nero  
Cap. 6.Hierom. ad  
Chrom.  
Plutar. de tua  
vit. viuendo.Luc. 16.  
2. Cor. 2. 11.De Pontif.  
Rom. lib. 7. cap  
11.

Heb. 6. 16.

*Equivocation*, vocally swearing, but mentally distinguishing; can, with *Sampsons* sleight, break new Cords, as a *thread of tow* is broke when it feelleth fire, though they be sevenfold, so is an *Oath*, & so to be reputed; by the *Hebrewes* therefore originally deuied from that number, *Seauen*, as beeing a bond multiplied and indefeasible.

35 Perhaps then the *aggreuance* is in the *Epithete*, because it is a *NEW OATH*; so did a *Pagan* call the *Christian Religion* *Novam & maleficam*. But how is it new? Neuer heard before? *SINGVLAR FROM ALL EXAMPLES*? Bee it so, *dignum Patella operculum* (quoth *Saint Hierome*) such an Ulcer, such an emplaster; *Ex ipso bone Lora*; euill manners procure good Lawes; and extraordinary *Treasons* must haue extraordinary *Preventions*. Forthough the Children of *this world bee wiser* (by our *Sanicours* iudgement) *in their generation*, then the Children of *Lights*: yet giue vs leaue, thence (with *Saint Paul*) we are not ignorant of *Sathans Engines*, to be as wary in *preuenting*, as they are Wily to *inuent* Mischiefes.

36 Is the matter of the *OATH NEW*? That subjects should binde their allegiance to their *Soueraigne* for his securitie by *OATH*, hath beene both vsuall in all Nations *Christian* and *Heathen*, and as ancient a Custome in our *Land* to the *Princes* thereof, as that *Iuramentum fidelitatis* exacted by the *Pope* of his *Vassals*; commended by *Bel-larmine* for *antiquitie*, because continued from the time of *Gregory* the great; and is grounde vpon *Scripture*, both in the examples of *holy Kings*, and the *Apostles* definition of an *Oath*; namely that it is *opus iuramentum* the end of all *Controuersie*. Wherein take this very case; the *Antilogia* or controuersie whereof is; *Whether any Romish Catholike can beare any true allegiance in his heart, vnto the Kings Maiestie*? This *Iesuite* in many places of his booke holds the *affirmatiue*; wee by effects of so many *Treasonable Plots* of *Priests* and *Iesuites*, do hold the contrarie: yea, the *Priests* of the same *Religion* are meereley *contradictory* to him,

him, while they say, that the *Execution of Priest-hood and Treason are now so linked together by the Iesuites in England,* as they cannot exhort any to the Catholike faith, but dogmatizando in so doing they drawe him in effect to Rebellion. For the taking vp of the *Antilogie*, and the better securing himselfe of his owne fastie, and his Subiects loyaltie, what other Remedy could his Maiestie thinke of then *this* of the *Apostles*, by OATH, both *assertorie* for the present; and *promissorie* for the future assurance? which is no other but what his Royall Ancestors in this *Iland* haue done before him many and often.

37 The NOVELTY then, belike is in the forme of the Oath; not as it is receiued by them *sacris Euangelijs*, that is no moderne inuention; *Iustinian* long since prescribed it: „ but as it is conceiued by the State to bee done *in the true* „ Faith of a Christian without *Aequiuocation*. This is, in sooth, that ~~was, be, &c.~~ that pressure of conscience vnder which hee groaneth, as appeareth by him, where hee complaineth, that the OATH excludes them from all *Aequiuocating*: the Triall of which complaint wee referre to that place, or rather (though it grieue him) to the elder T. M. that is, *Tuus Maffix* (in that point) *Fa. Parsons*. In the meane time obserue the integritie and diuinitie of this *Censurer*, who makes that a *New Pressure of Soule*, which *Saint Augustine* (grounding himselfe vpon that speech of the *Psalmist*, *Qui iurat proximo & non decipit*) concludes to be of olde, the full and faithfull discharge of Conscience; namely, that a man should sweare according to the minde of him that mistrusteth not of him that taketh the Oath, especially when hee knoweth the Iudges minde, by the wordes of the Oath.

38 And now wee follow him to examine the weight of this pressure, which he aggrauateth by an *Ironickall Sarcasme* against his Maiestie, vnder the Ciphers of T. M. For vsing the worde ONLY, (an exception mitigating) as „ if the taking of this Oath were so lightly to bee esteemed, „ as to be thrust vpon them with an ONLY, (scilicet, the

Quodlib. pag.  
304.

Vide our Chro-  
nicles & Polyd.  
Virgil.

Iustinian. in  
Autent.

Pag. 19. & 32.

Psal. 115. 4.

Aug. el. 224.  
ad Alipium.



„ King intended no hard Usage to the Catholikes, ONE LY  
 „ a forme of oath was framed to be taken &c.) as if that were so  
 „ easie a thing which is an extremitie of Rigor: for if it be ta-  
 „ ken, it hazards the Soule by swearing against their Consci-  
 „ ence; if not taken, it endangereth their worldly estate by  
 „ losse of goods, life, and libertie. Num. 12.

Math. 8. 8

39 To be *Verborum anceps*, is a right *Equinocators* trickes. Who knoweth not, that the word ONE LY doth not so much signifie an hypocriticall alienation, as a *Compensatory limitation*? He that said to our Saviour, ONE LY speake the word, did not thereby extenuate the power of Christ, as if healing in absence, by a speech, had beene a more easie miracle, then by approach to touch the partie; but thereby wished a course more easiefull to the body, not lesse powerfull to shewe the Deity of our Saviour. And so his Maiestie by the word ONE LY, signifieth, that omitting all other courses of Enquiry into his Subjects allegiance, hee tooke that ONE LY course to frame an OATH: not heereby implying the taking of an Oath to bee an easie charge, (because Oathes presse vpon the Soule) but more expedit for euidence, and the readier way for the assurance of his owne State, and the manifestation of his subjects affections. But grant that ONE LY bee an alieniating particle, yet it is so by comparison: and so is an OATH, a tryall of more ease, both to body and minde then are those other meanes by Rackes and tortures (vnuall in the Inquisition:) for as the peines are vn-sufferable to flesh and blood, so haue they a very perculsiue force euen vpon the Soule, Nam & innocentes cogit mentiri dolor, saith the Stoicke, because in so many streights, of terror, payne, hope, feare, nihil veritati loci relinquatur, as the Orator well obserued, (let Aelian speake of the Egyptians courage or insensiblenes what he will): men will say any thing (though most vntrue) for ease and release from such pangs.

Seneca.

Cic. pro. Sylla.  
 Aelian. var.  
 hist. lib. 7.

40 „ And this Oath (saith this Censurer) doth as much;

„ for

„for it drawes men into Dauids dilemma of freights, to fall ei-  
 „ther into the hands of God or men ; of God, if the Oath be a-  
 „ken, because they sweare against their conscience ; of men, in  
 „that their goods, life & libertie are liable to law. And good  
 reason for the last ; because euery Staunte hauing the Penal-  
 tie annexed, none can be more fit and proper for the breach  
 of this, then Confiscation and death : for hee is vnworthy to  
 enioy either wealth, ease, or life, vnder a *Christiā King*,  
 who being required, denieth to sweare his Allegiance and  
 obedience to his *Soueraigne* against all persons ; which eu-  
 ery true affected subiect should voluntarily offer. For the  
 first, *their swearing against Conscience*, the answer must bee  
 referred, where hee enlargeth that point ; for he runnes the  
*wilde-goose-chase*, backward and forward : within two  
 leaues he confesseth (as if he lost himselfe) *two returnes*. In  
 the meane time he must know that a *Conscience may be mis-*  
*led by error, or stifned by pertinacie*: and the the *Greek Divines*  
 will tell him, that *vnfoundnesse in the Iudgement, and obstina-*  
*cie in the Will*, makes but *conscience* a conscience so  
 nick-named, which is more properly to bee called *igno-*  
*rance and perversnesse*, and rather to bee *censure* then  
 tendred.

Pa. 30. sect. 33.

Chrys.  
Occumenius.

41 But all this his Maiestie had by a double anticipation  
 preuented ; first, that neither the OATH NOR PE-  
 NAL TIE thereof was intended against any for their opinion  
 and conscience, but onely for acknowledgement and assurance  
 of their Ciuill Obedience: Secondly, that many of both sorts,  
 possibly affected, had freely taken it, and thereby had freed both  
 themselves from suspicion of disloyaltie, and the Oath from the  
 slander of pressure: and both these the Censurer obserueth and  
 answereth, Num. 13. the first by a concession : „ If it bee  
 „ so, the matter is ended, saith hee : for no Catholike will de-  
 „ nie to sweare all Ciuill Obedience THAT HE OWES  
 TO HIS MAIESTIE.

Apolog. pa. 4.

42. Wherein I pray you marke how *Sorex seipsum*,  
 how *Treason* hatched in the heart cannot conceale it selfe

1. Pet. 5. 13.

Numb. 30.

Apologet.

Matth. Tortus  
page 97.

Hermogen.

Iohn 9.

Psal. 141. 5.

from vttering, though in hidden tearmes ; for obserue those words, *ALL OBEDIENCE THAT HE OWES TO HIS MAIESTIE* : what is that, and how farre extends it ? *Saint Peter* stretcheth it without limitation, *Submit your selues to all manner ordinance for the Lords sake. Peters Successor* (so called) hee limits it, with *Salmâ semper autoritate Apostolicâ*, as in the Councell of *Trent* : the *Successors Parasite*, this *Traiterous Claw-backe* minseth it with a distinction in *ordine ad spiritualia* : whereupon, as *Tertullian* saith in an other case, *Nisi homine Deus placuerit, Deus non erit* ; so, if the *King* please not the *Pope*, he shall be denounced an *Hereticke*, and so *Catalogued* on *Holy-Thursdây* : hee shall bee pronounced no *Christian*, as the *wriethen-vexed Cardinall* (so he entitles himselfe, and indeed writes as though hee were wroong with the *colike*) hath already passed his *Sentence* ; and so consequently no *King* ; or if a *King*, yet without *Subiects* : for they must renounce their *Obedience*, and the *King* his *safetie* and *authoritie*.

43 The second he answereth by an *Interrogation*, such as the *Rhetoricians* call *ipso iure interrogatio*, a question reprehensive at least *expostulatory*, why *Blackwell* and *Charnocke*, *having taken the Oath, are still imprisoned* !

44 This *Polypragmon* would faine be a priuy *Councellor* : he hath wrong that his *Maiesstie* acquainteth him not with all occurrences of State, and reasons of his proceedings. To resolue his question either by coniecture or truth, I endeavour not ; I am not his *Intelligencer* : to answer a *scorne* is folly. Onely as the parents said of their sonne borne blinde, miraculously cured, so say I for Master *Blackwell*, *Ætatem habet* : and if hee might freely speake, hee would say with *Dauid*, *Let the righteous smite mee, that's a benefit* : *Oleum autem peccatoris, but let not their precious balmes moisten my head, nor let me eat of their delicacies* : or as the vulgar hath it, *Non communicabo cum electis eorum* : Keepe mee from the company of them that make them-  
selues

felues the *Choise Company* : for *Iesuies* are vnmercifull, aske the Priests else, who haue protested they would rather liue under the *Turkes* for securitie of their soules, then come under the *Iesuies* handes. *Blackwell* (as the *Proverb* is) in *holmo cubat*, by the example of *Tempest* and *Benson* ; Hee diuines and foresees his vlage, and therefore (it's like) had rather chuse restraint by authoritie, then dismissal with libertie : for were hee once loose, order should bee taken with him for taking any more *Oathes*. yea, it's thought, for speaking any more wordes. Greater men then hee haue beene so serued, if their owne *Catholikes* doe truly instance in the *Bishop of Cassana* ; *Cardinalls*, *Allen* and *Toller* ; yea *Pope Sixtus Quintus* himselte, all figg'd away in a trice, for crossing, at leaust not seruing the *Iesuies* humours in their designements.

45 After this (as if he had all this while spoke by rote) he returnes (as he saith) to the booke, where his Maiestie auoweth, that the *Diuell* could not haue deuised a more malicious tricke, to interrupt this so calme and clement a course, then the *Pope* did, by countermanding the taking of this Oath, in his published *Breue* : which this fellow answereth, first by deducing the cause that brought forth the *Breue*, namely a doubt made about the Oath. Secondly, the doubt consulted and canvassed abroad and at home : and heere, as the *Proverb* is, *Gamma Betam persequitur*, the *Carnetists* differ'd from the *Blackwellists*, some allowing *Aequiuocation* in matters of faith, others not : and among these principally (which allowed no *Aequiuocation* in matters of faith) saith he, are the *Iesuies*, though they bee accounted the former, best abettors of *Aequiuocation*.

46 (For the truth of this, though it greeue him, wee referre him againe to the elder *T. M.* that is, the *True Manifestator* of their *Aequiuocation*, euen in matters of Faith and Religion.)

47. „ Thirdly, in this pudder of different opinions, recourse is had to the Great Oracle for HIS determination:

HIS

*Quodlib. I.*  
*art. 2.*

*Aristoph. Græ-*  
*matic.*

*Quodlib.*  
*pag. 84.*

*Apolog. pag. 4.*

*Apud Procop.*  
*lib. 3. de bello.*  
*Vandal.*

„ HIS Sentence is negative, drawne into a BREVE, published  
 „ and sent. For iustifying whereof, this Libeller spends  
 „ foure whole Numb. 15.16.17.18. to shew how THAT  
 „ course was cuer used by English Catholikes, as so warranted  
 „ by Catholike doctrine, in matters of doubt to Consult with  
 „ the Pope.

Plut. in Lucul.

Simulare Cu-  
 pressum, Ho-  
 ratius.

1. Cor. 3.

Preface be-  
 fore Gardiner  
 de vera obe,  
 dientia.

Eccē duo gla-  
 dii.  
 1. Reg. 12.

48 And heere (as *Plutarch* saith of *Lucullus*) *quid morator*,  
 &c. he roubles in his element : scarce any Epistle, Preface,  
 Pamphlet, Booke, or Petition, wherein HE hath a hand,  
 but this is his Cypresse tree; a theme in which hee is very  
 perfect and rhetoricall, to tell vs what a loadstone *Rome*  
 hath beene to England; for drawing thither the triall of  
 our Gold in both senses, as well that of the MINDE (to  
 which *S. Paul* resembles the doctrine of faith) when no o-  
 ther could bee currant but what *Rome* had coined and  
 stamped; as that also of the MINT, equall yeerely to  
 a *Kings revenue*, if *Bonner* said truly; without which nei-  
 ther would *Rome* afford instruction, neither could our  
 Land be quiet for feare of interdictions : In which Argu-  
 ment, HE, and ALLEN before him (from whose *Apo-  
 logie* this *Centonist* hath borrowed all that he hath spoken,  
 concerning the OATH and flying to *Rome*) haue recei-  
 ued full satisfactorie answers; namely, that if they vnder-  
 stood the purer times of *Rome*, when the *Bishops* there be-  
 haued themselves as religious members, not as presump-  
 tuous Heads of the Church; and liued as ghostly Fathers to  
 counsell and comfort, not as *Superiors* to controule and  
 depose Princes, the Realme being then rude, Learning  
 scant, Religion newly sprung, and no where settled; re-  
 course was thither had vpon deuotion and meere necessi-  
 tie, and yet not then without leaue of the Prince: if after,  
 when Popes left their *Keies*, and tooke them to their two-  
 hand sword, the running then to *Rome* was not for deuo-  
 tion, but by constraint, either wrought by the Popes Ty-  
 rannie and cunning, (as *Hieroboam*, whomade all *Israell* to  
 sinne by drawing them to his *Calnes* in *Dan*) threatening  
 Interdictions

Interdictions, exacting Leuies, intruding corrupt Teachers, and suppressing (euen by death) the detectors of his errors: or else yeelded vnto by timorous *Princes*, ambitious and tumultuous *Prelates*; enuallled *Parasites*; or the over-awed superstition and blinde ignorance of the people: which made one of their owne *Historians* to call *England the Popes Assie*. And yet euen *then* many restraints were made vnder seuer penalties, which this *Rhetorculist* himselfe confesseth, though hee minseth it, Numb. 17. All these reasons he doth well not to acknowledge, lest he should want matter for his next worke, (for hee is one of those *busy deccisfull workers* of whom the Apostle speaketh) and therefore, being nothing to the purpose in hand, (himselfe confesseth it to bee a digression, Numb. 19.) the fittest answer is in brieft:

49. First, that of the *Apostles*, *Is there not a wise man among you* of all the Priests Secular and Iesuited in *England*, that can determine a Controuersie about the OATH of *Allegiance*? Might not your *Arch-Priest Blackwell*, so authorized by the *Pope*, so commended and countenanced by two *Cardinals*, *Caietan* and *Burgbesius*, so intrusted with regencie of Soules ouer the whole Land, to whom al were enioined to repaire for decisions and questions; might not (I say) HIS iudgement carry as much sway for the **KINGS SOVERAIGNTY** against some few Iesuited, as HIS *Censure* alone against all the Seculars, yea against the definitiue of the whole facultie of *Divines* in *Paris*, for the support of his owne authoritie?

50. In the case and doubts about the late horrible Treason, *Garnet* and *Hall* were thought sufficient Oracles to resolute and determine for it against the *King*, without recourseto the *Pope* (for ought HE would bee knowne:) In cases concerning *loyaltie* and *allegiance* to his *Majestie*, *Blackwell* and many his associates cannot resolute for the *King* but the *Pope* must be first consulted. Was it because there is no God in *Israel* to enquire of his word, said *Elias* of

E

Ahaziah,

Matth. Paris.

2. Cor. 11.

1. Cor. 6. 5.

Declarat.

motuum.

pag. 110.

2. Reg. 1. 16.



1. Sam. 28. 6.

Quodlib. pa.  
151.

Ioh. 7. 4.

Plus. Lucull.

*Abaziah, that you must send Messengers to Baalzebub the God of Ekron? Hath not God answered by Vrim, nor by Prophets? is not his will concerning allegiance to Kings in so many places sufficiently revealed in his word, but recourse must be had to a Sooth-sayer in Endor? I will not vrge that bitter speech of the Secular Priests, it is to sharpe; yet the time is not long, since they said, that for the decision of doubts, the Catholikes must depend upon the Arch-priest, the Arch-priest upon Garnet; Garnet upon Parsons; and Parsons upon the Demill: yet then there was a Pope able to Iudge: but onely it would be knowne which is the second answer fitting this point.*

51 What there is in THIS Pope for iudgement in *Divinity*, that *His* determination should bee expected about the OATH of *allegiance* to his *Maiesie*, more then in his predecessor *Clemens*, whose opinion was not inquired of about the OATH for conspiracy against the whole Realm; Of *Pius Quintus*, who absolved the late *Queenes* Subjects from their obedience, it was said by some of his owne, that he was *Homo pius & doctus, sed nimis credulus*, religious, and learned, but too easie of beleefe: Of *this Paulus Quintus*, who hath interdicted the subjects of our *soveraigne King*, to sweare their obedience, either for his *divinity* or *pietie*, we have heard nothing. *S. Peter*, whose successor he is stiled, *S. Paul*, whose name he hath borrowed, had their *divinitie* indeed by infusion; but their writings revealed it to the world: so that *Peter* we know and *Paul* we know to be singular *dignes*, but WHO IS THIS? *No man who seeketh to be famous, doth any things in secret*, say the Brethren of our *Sanjour*. Where then are his *labours*; his *Sermons*; his *Treatises*; his *Commentaries*; his *Epistles Theologicall*, his *Doctrinall determinations*; his *Iudiciall decisions*? all which are the vsuall *attractives* to draw an opinion vpon a man, that hee is a sound *Resolver*: but in all these, as the Greeke Poet speaketh *ὁ δὲ ἀπὸ τοῦ ἱερᾶς*, as if he were *Pythagoras* his Scholler, hee is wholly silent.

52 Into his qualities I wil not enter: hee stands and fals to his owne Master: but if he bee *that* Cardinall *Burge-  
fin* whom some of the *Secular Priests* haue sometime de-  
scribed, and haue assured vs that to be true in him, which  
is spoken of *Tiberius Gracchus*, that he is *τὸ ἀγενεῖαι καὶ ἄναι-  
σχος ἢ ὑπομαντὶς*: *A rash speaker, and an heady undertaker*;  
of a most violent spirit, and impatient of contradiction, in what-  
soeuer hee hath but once imagined: if this I say, bee true,  
(which God forbid in so great a *Church-man*) now surely  
he is not the fittest Iudge to be resorted vnto in cases of con-  
science, especially of such nature and consequence as this in  
hand. Wherein (as a learned *Poet* once merrily said, there  
stands *Latro* at the barre, and *Fur* sits on the bench) him-  
selfe becomes both partie and Iudge. When *Popes* alleage  
*Popes* for prooffe of their *Supremacie*, the *Canonists* say it is  
*Familia is probatio*: certainly this must needs bee a more  
familiar prooffe, when reference is made to the *Pope* in his  
owne cause.

53 For the knot of the quarrell betweene these differ-  
ring *Catholikes*, if there were any concerning the OATH,  
and that which vexeth them most, was the point of the  
*Popes* authoritie in *deposing Princes*, and *absolving* from the  
OATH; for, so farre as touched *Ciuill Obedience*, THAT  
stuck not with them, they say. Heere is the *Pope* become  
a partie. Who now must vnloose this knot, and determine  
the quarrell? None but the *Pope*. If I should beare witnesse  
of MY SELFE, saith our *Saniour Christ*, MY witnesse  
,, were not true: yea, but saith this *Iesuite*, the *Pope* being  
,, the *Supreme Pastor*, to him, by the principles of their  
,, Religion, *Catholikes* beleeue that our *Saniour* giueth assi-  
,, stance for the direction of mens soules. Here's the *Pope* made  
a Iudge. Certes, had he determined *negatively* against him-  
selfe, he had beene to blame, at least his authoritie for euer  
after, might haue beene encountered with *Serue nequam  
ex Ore tuo*. Would not the *Israelites* themselues (though it  
were their miserie, that they might haue neither weapon for

E 2

warre,

M. Bluet, &c.

Plat. in Tiber.

Temp. Henr. 7.

Ioh. 5. 32.

Reg. 10. no. 15.

Luk. 19. 22.

1. Sam. 13. 19.

warre, nor tooke for worke, but they must fetch them from the *Philistines*) haue iustly laughed at them, if the *Philistines* would haue either hammered the one, or stealed the other, or furnished them with either? And if the *Pope*, in whose alone determination the *Catholikes* must rest, would giue any arguments of *Resolution* against his owne challenge, if it had not beene ridiculous, sure it had beene miraculous. The *Apologue* is knowen, if the *Lion* may bee *Iudge* in the diuision of the *prey*, his fellow-hunters shall haue but a small share: and *Kings* shall be sure *anguste federe*, (as *Tully* said to *Caesar*) haue both strait limits and vnquiet seates, if the *Pope* may determine their *Bounds* and *States*.

*Aesop.*

*Macro, Sat. 2.*

*Quodlib. p. 137*

54. But let *Fa. Parsons* say in sooth (if there can bee any sooth in a man of such *singular honestie* as the *Priests* describe him, intituling him *an impostume of all corruptions*) was there any such reference made out of *England* vnto the *Pope* for his *Resolution*? Was it by *Petition* written, or by *Message* of mouth deliuered? Let him shew the *State* of the *Question*, as it was framed; put downe the arguments of the difference, to and fro, as they were objected; and make knowen the reason of the *Popes* *negative* decision: this were plaine dealing in him, and had beene faire dealing in the *Pope*, if, before hee had sent his *Breues* of *Interdiction*, he had acquainted his Maiestie with the encounters of doubt that had bred the quarrell, and the ouer-swaying reason which carried him to the *Negative*. This being omitted, his Maiestie gaue his decision the right name, when he called it a *malitious* *tricke* of the *Druell*.

*Numb. 15.*

*Aquinas. 122. q.*

*47. & 78.*

55 For therewas both *malice* in the *Sentence*, because  
 „ done of purpose, and not out of passion, but after due deli-  
 „ beration, (saith this Epistler) and that is *malice* in any sin,  
 as the Schoole-men define it: Secondly, in the intent there  
 was extreme *malice*, thereby to foster in his Maiesties  
 heart iealousie of his Subiects; and in them disloyaltie to  
 their Soueraigne: and all this, which is truth indeed, vp-

on

on the onely information, aduice, and instigation of a knowen *Incendiarie, Parsons*; who euer since hee ran out of his Countrey, like traiterous *Absolon*, cares not to set his owne friends Land, yea to see his *native soile* on a light fire, so he may purchase the *Popes* fauour, as the other did *Ioabs* corne, to approach his fathers presence. Thirdly, *malice* in the whole action, busily interpoling himselfe in other States which concerne him nothing (for that is noted as a great part of the *Dinels malice*, that he is *Magnus ille Peripateticus*, and takes vpon him to bee the generall Surueyer and Compasser of the whole earth.) For what hath the *Bishop of Rome* to doe with the King and Subiects of *England* in matters of Religion? Much lesse of State: especially seeing hee medleth not for good, but for euill, (euen as that other vniuersall *Rector in the aire, quarens quem deuoret*) not instructing, but interdicting?

2. Sam. 14. 30.

Iob 1.

1. Pet. 5. 8.

56 Wee say with the Fathers in the *Councell of Carthage*, when they tooke the *Bishop of Rome* his. Aduocates tardie, and falsaries in his challenge for the cognisance of all Ecclesiasticall differences to belong to HIM: *Alia Ecclesia habent Spiritum Sanctum, ut causas cognoscere & iudicare possint.* Nay (saith this *Censurer*) the *Pope* only hath,  
 20 *supposing as we doe in matters Catholike, concerning persons Catholike, that England is the Popes hartest, and the Catholikes therein, his flocke; the diuision of the Island by Sea nor making any separation from him their generall Head for dependance.*

Concil. Cartha. 6.

57 This is a strong Argument, no doubt; the *Pope* hath to doe in *England*, because some *Catholikes* SVPPPOSE he hath: but before that SVPPPOSALL bee brought into a positue and resolute Conclusion, it will aske a longer time then such a Pamphlet as his Letter is will require; and more deepe diuinitie then *Parsons* hath; if it be true which the *Priests* report of him, that hee is neither acute *Schoole-man*, nor profound diuine, but a meane Preacher, and a barren Ghostly Counsellor.

Quodlib. page 237.

58. For whether *Saint Peter* be made *Terminus à quo*, or *ad quem*, either to deriue the vniuersalitie from him to the *Pope*, or reduce it from the *Pope* to him, many a knot-tie question is to be decided: as first, *Whether the Government of the Church should be Monarchicall? Whether that Monarch should be Saint Peter, as superiour to the rest of the Apostles? Whether the Charge of the Keyes were given to him, alone? How farre the Inrisdiction of the Keyes will reach? Whether feeding my Sheepe and Lambes bee an vniuersall charge, and to Peter alone? If all this true; how comes it to the Bishop of Rome, rather then an other? Whether Peter appointed him his Successor? Whether he hath it Iure diuino, or Ecclesiastico? Whether that same one Pastor & one flocke bee not proper to Christ alone? Why not an vniuersall Emperor as well as an vniuersall Pope? with many other such, which would trouble a better Clarke then this Iesuite, euen to discusse: for hot braines as they vndertake matters busilie, so they performe nothing soundly or iudiciously.*

59. If other states and Nations brooke the *Pope* for their *Iudge* (and yet in most of them which hee names, they doe but *Quatenus*) it is either their voluntary submission, not his iust claime; or else his violent usurpation forced on them by terror, not their spirituall subiection, warranted by diuinitie. And therefore it argued some ingenuitie in the man, that hee made it but a *SVPPOSALL*. For if all the rest of the Apostles were not *Ordered Bishops* by *Saint Peter*, (saith *Bellarmino*) then cannot the *Church of Rome* bee the Mother of all other Churches: (much lesse the *Bishop of Rome* bee the *Vniuersall Bishop*) & whether it were so or no, the best writing *Iesuites* doe indeed make it but a *SVPPOSALL*; the most fauourable of them, that it is but *Likely*; an other, that it is *uncertaine*; but others, that it is *scarce probable*: yea, that it is an opinion, neither generally receined, nor greatly necessarie.

(o A fourth trick of *Malice*, mixt with *Craft*, (two properties

*D<sup>e</sup> poutif. Rom*  
*Li. 1. ca. 23.*

*Salmer in*  
*Gal. 1.*  
*Vistor. Rel. 2.*  
*con. 3.*  
*Suarez in Tho.*  
*Tom. 4. disp. 16*  
*Greg. de valer.*  
*Anal. fid. li. 7.*  
*cap. 2.*

properties of the envious man, that sowed *tares* in sleeping time) was the *Popes* Riddle, rather then answer, in not particularizing the specialties to be excepted in the OATH: his *Craft*, left straining at that point which touched his authority in deposing and absolving, hee should reveale his partialities; for so, as *Demetrius* the *Epheſian*, his clamorous plea for his *Diana*, in respect of his private gaine, and credit of the *Citie*, or rather of the *See*, would haue beene too manifest. His *Malice*, closely insinuating the whole OATH to be utterly vnlawfull, euen that very point of swearing *Ciwill obedience*; for so he saith, *Such an Oath cannot be taken* (this mingling distinguishing puts in [as it lay] without annoyance of the Catholike faith. All this the *Censurer* repeateth, but refelleth not. Num. 19.

Mar. 13. 27.

Act. 19. 24.

61 And this was his Maiesties iust agreeuance; that howloquer in matter of Religion the *Pope* would meddle; yet in things that meerely and onely concerne *Ciwill obedience*, that he should interpose himselfe, could not but argue him to be *Curiosus in aliena Republica*, a busie *Polypragmo* where he had nothing to doe; which this *Iesuite* confesseth to be a iust dislike if it prove true.

62 Now then this must be cleared, whether the OATH doth onely concerne *Ciwill Obedience*, yea or no? That it doth not, hee takes vpon him to satisfie in eight Numbers; from the 20. to the 28. and that foure severall waies, as he saith; First, *Out of the words of the OATH, where in the Popes auctoritie is limited* (indeed this is it which startles them;) Secondly, *Out of the Popes words marſhalling the taking of the Oath, thus mixed with clauses concerning Religion, with repairing to our Church assemblies, arguing that he forbade the OATH so farre as it was an Act Spirituall.* Thirdly, *Out of the Cardinals Letter, who after Consultation with others, (scil. with a Traitor called Parsons) doth therein include the OATH to be vnlawfull because it is compounded by ioyning of spirituall and Temporall things together, as Iulian his Picture, with* the

1

2

3



15. 21. 1661

16. 21. 1661

4

the Images of the Paynim Gods, as if he were  
 63 (This Bellarmine dooth in cold blood, as he is Ro-  
 bertus Cardinalis, couertly resembling his Maiestie to that  
 Apostata; but when hee is by his Metamorphosis, or Me-  
 tonomastie translated into *Matham Tortus*, that is a Publi-  
 can vexed, either with wrath or fury, or malice, or all, then  
 hee particuliarizeth the comparifon; and makes his Maie-  
 stie no better, yea worse then *Julian*.)

64 Fourthly, by a veall offer on the Catholike part; the  
 former whereof hee draws and divides, First affirmatiue two  
 waies, viz. That so much of the OATH as concerneth  
 Civill Obedience, every Catholike shall take (marry with a  
 restraint two-fold) as much as any Catholike hath done in  
 time of Popery, or any Forreine Subiect doth to a Popish  
 Prince. Secondly, Concerning the Pope, this Catholike  
 shall sweare, that hee hopes, that his Holines will doe no-  
 thing in prejudice of his Maiestie, yea, hee will labour to  
 say him if hee doe, and will pray for them both: the other  
 part is negative; that the Catholikes shall not touch any  
 part of the OATH which seemeth to impeach the Popes  
 Authoritie; therefore that more is required then Civill O-  
 bedience, by this it is evident. By what? because the Pope  
 declares so; & the Cardinall writes so; & this Iesuit saies so?

65 But wee laying this for our ground, first, that both  
 swearing and performing Civill Obedience is as well nega-  
 tive, against any intruder, Challenger, or Vsurper; as affir-  
 mative, for the lawfull Gouvernors and Soueraignes: Se-  
 condly; that this challenge of the Pope in dethroning and  
 deposing Princes, is a temporall intrusion, and no spiritu-  
 all Iurisdiction, doe conclude with as strong and apparant  
 evidence, that the whole bulke of the OATH, both in  
 the submissiue and exclusiue part, doth onely concerne Ci-  
 uill obedience. Of the first ground there is no doubt; for  
 Art thou on our side, or on our aduersaries? was a proper and  
 fit question moued by a resolute Gouvernour: luke-warm  
 Subjects being as odious and dangerous in a State Poli-  
 ticke

Iohn. 5. 13.

Apoc. 3. 16.

tike, as such professors are in Religious Societies, iustly to bee vomited out of the Realme, as *Solon* his *apostles*, and Neutralls from his common-wealth. Of the second, wee make as little doubt; the proofes thereof, by so many that haue debated that controuersie, are so plentifull, so pregnant and impregnable: but seeing we meane this *Iesuite* a fauour, wee will remit him to *T.M.* the elder (hee had as leese goe to the Racke) who, among many other, hath canuassed this point, in a Confutation, to the *Popes* confusion.

66 For this authoritie of the *Pope*, if it bee a spirituall Iurisdiction, it must bee either from heauen or of men, grounded vpon law either *Diuine* or *Ecclesiasticall*: Nam quod amplius est, a malo est, saith a deuout Father to a great *Pope*: All execution thereof, not deriued from either of these, implies a *tyranny*, imports no right. If vpon *Diuine* Law, then either the *Old* or the *New* Testament; not the *Old*, the *Priests* among the *Iewes* had no such authoritie ouer their *Kings*, either vnited to their *Priest-hood* by God, or assumed by themselues; confessed so by a *Iesuite*, that the state of the *Iewes* was rather earthly then heauenly: therefore the carnall part was more eminent, that is, *Kings* had the *Souereignty* ouer the *Priests*.

67 Not in the *New*: for then *S. Peter* should haue had it, either when the *Keyes* were giuen him, *Matt.* 16. or when that trebled *Pasce* was inioined him, *Iob.* 21. If it bee so, then had he this Iurisdiction directly from Christ, and vniuersally ouer the world: but that is not so, saith *Robert* the *Cardinall*, and this *Robert* his *Eccbo*, but only ouer Christian Princes, and that indirectly and obliquely, in Ordine ad Deum. Nay, neither directly nor indirectly, saith *Saunders*; for there being a double power of Christian fortitude, constant suffering, and conragious attempting, that power of suffering (as the more excellent) Christ chose, as the fittest *sibi & suis*, for himselfe and those that belong to him; or, if you will, for himselfe and his *Apostles*.

F

So

*Plut. Sol. n.*

*D. Mort. his  
full satisfact.  
part. 3.*

*Bern. ad Eug.*

*Salmer. in E-  
pist. Pauli,  
disp. 12.*

*Bellar. lib. 5. de  
Pontif. Rom.  
cap. 4. & 6.*

*De clau. lib.  
2. cap. 13.*

So, then to suffer oppression vnder Kings, not to inferre vpon them Rebellion and Disloyaltie, was the power Apolliticall in respect of Princes.

Math. 18. 18.

*Vbi supra.*

*De Concil. lib.*

*1. ca. 13.*

*Berclaius, li. 6.*

*cap. 26.*

*Siegers in, an*  
*1088.*

*Clau. Espence.*

*us in Tim. Di-*

*gres. li. 2.*

*cap. 6.*

*Ambros. Apo-*

*log. David.*

*cap. 4. & 10.*

Rom. 13.

68 By Law *Diuine* then it was excluded; for no man can transferre that to another, which hee hath not himselfe; but this royall Soueraigntie ouer Princes, to *depose* them, or *dispose* of their States, Christ had not as hee was man (and yet he said *Omnis potestas data est mihi in Cælo & in Terra*) yea such power had beene *unprofitable* and *superfluous* (saith the *Grand Cardinall*) therefore hee could not transferre it to *Saint Peter*, or the rest.

69 For *Ecclesiasticall Law*; no *Canon*, *Councell*, *Decree*, *Practise* extant, reckon to 600. yeeres after *Christ*, by *Belarmine* confession, yea to 1000. & *amplius*, saith one of their owne Writers, doth auow it; insomuch that a Friar of account, writing in the yeere 1088, calls then the doctrine thereof a *Noveltie*, if not an *Heresie*. And that Act of *Hildebrand*, that famously infamous *Pope*, who first tooke vpon him to depriue an *Emperour* of his *regiment*, is by a *Popish Deuine* called *Nonellum Schisma*, a *rent*, & a *rent of Noveltie*: the challenge of this authoritie vterlie vknownen to the *Fathers*, who haue pronounced *Kings* to be no way liable to any violent *Censure*, or penall Law of man, *tuti imperii potestate*, their Empire and Soueraigntie exempting and priueledging them therefrom.

70 Therefore this authoritie of the *Pope*, thus proclaimed by himselfe, thus patronized by the *Iesuites*, being meereley temporall, neither *Scripture*, *Father*, *Councell*, or *Practise*, for so many yeeres, warranting it, and by consequent, an *humane Inuention* and *Intrusion*, presumptuous in the *Pope* against a Ciuill Magistrate (which is *Gods Ordinance*) and preiudiciall to Kings in disquieting their States, and disparaging their Souereignties: the matter of the whole OATH both *submissiue* for *affirmatiue allegiance*, and *exclusiue* for *negatiue acceptance* of forraigne disturbers, must needs be meereley Ciuill and Temporall; and the whole

OATH

OATH to be as intirely taken of English Subiects for their King and Soueraigne against the Pope, claiming and vsurping part of his right, as well as that of *Iehoiada* by the men of *Iuda* for *Ioaz* their King, against *Athalia* that vsurped his state.

2. Reg. 11. 4.

71 Neither doth that point of the OATH more concerne Religion, then if any other Prince, *Christian* or *Heathen*, should haue beene put in the same, and the Pope left out. For this authoritie of the Pope, so excluded in the OATH, must bee as he is either a *Temporall Prince*, (and then the OATH is meerely *Ciuill*) or else as he is a *spirituall Iudge*; which, if it be a point of true Religion, must haue the warrant in *Scriptures*, and by the donation of the *Keyes* if in any *Scripture*.

Matth. 16.

72 Tis so, saith *Sannders*: for *S. Peter* with *THEM*, receiued both Powers, *Temporall* and *Ciuill*, to build and destroy *Kingdomes*. Not so, saith a *Iesuite*, for this power of the *Keyes*, est alia à *Ciuili Potestate*. Thus they iarre. Meane while, wee are sure that this is a Precept in true Religion, *Every soule to be subiect to the higher powers*. But if there bee a Religion, such as hee cals *Catholike*, which exempts any when the *Apostle* includes *all*, I say no more but that which our *Sauour* said to the *Pharisees*, *Hypocritae, irritum fecistis mandatum Dei propter Traditionem vestram*: and that which hee said of them when they were offended at that speech, *Every plant which my heavenly Father hath not planted, shall be rooted out*. And perhaps this rusting of the Pope with his *BREVES* against his Maiestie, argues as wel for him, as it did for an other *Rusler* elsewhere, that he hath great wrath, *Sciens quod BREVE tempus habet*, knowing his time is but a *BREVE*.

Vbi supra c. 10.

Victoria, Rel. 1. Sect. 2.

Rom. 13.

Mat. 15. 6.

Verse. 14.

Apoc. 12. 12.

73 Now we proceed to remoue two blocks at which this *Iesuite* stumbles, but hee goes backe to fetch them, for this fellow treads the Maze; hee was euen now at the 6. and now he is come to the 4. page, wherein hee takes two exceptions against his Maiestie: first, in that it is said

Act. 17.

„ Many Popishly-affected of both sorts did freely take this  
 „ O *ATH*. Secondly, that their so taking of it is called a  
 „ blessed/succeſſe of ſo good a deuice and intent in propoſing ſuch  
 „ an O *ATH*. In the firſt, the Aſſertion hee denies not,  
 „ that many did ſo; but he ſticks at the Aduerbe *FREELY*.  
 God loues Aduerbes, ſay the Canoniſts, the Diuell doth  
 not; for, that the Aduerbe doth make the action com-  
 mendable, yea, denominate the action, is an *Axiome* both  
 in Diuine and Humane learning. Now, leſt this action of  
 theirs ſhould be commended too much, he firſt deſcants  
 „ vpon the word *FREELY*, and diſprooues it by the  
 „ Statute penaltie, and a diſtinction of Philoſophie: for the  
 „ ſtatute inſticting vpon the reſuſer ſo ſtrait a puniſhment,  
 „ *Aristotle* in his *Ethicks*, and *Thomas* in his *Summe*, are  
 „ ſo farre from accounting it a *FREE* action, that the  
 „ Schoole-men determine it to bee *Inuoluntarium ſecundum*-  
 „ quid; and the Philoſopher *Inuoluntarium ſimpliciter*: much  
 like the inſtance which *Aristotle* giues, and the owner of  
 „ the ſhip (wherein *S. Paul* was a paſſenger) felt, the throw-  
 „ ing of all the fraught into the Sea to ſauemen's liues: where-  
 „ unto this caſe is ſemblable, either for me to take the O *ATH*,  
 „ which is againſt Conſcience; or indure a ſtrict penaltie, which  
 „ cannot be *FREEDOME*: for that *FREEDOME*  
 „ (ſaith hee) requireth libertie, that is *FREEDOME* to  
 „ both extremes or obiects. And heere, as if with *Aeſop* ſhen  
 hee had laid a golden egge, hee cackles out a Triumph:  
 „ Let the diſcreet Reader (ſaith he) conſider what coherence  
 „ there is in this tale; namely, that there ſhould be a penaltie  
 „ vpon the Reſuſer, and yet the taking of the O *ATH* to be  
 „ called a *FREEDOME*.

74. And is there then ſuch an *anomalion* and diſagree-  
 ment, betweene the peine of a Statute-Law, and the will of  
 a Subiect, that he which obeies the Law ſo inioyning, ſhall  
 not bee accounted a Free-subiect for his Obedience? then  
 are all the people of the Chriſtned world *Slaves*, not *Free-*  
*men*. For what Nation is there gouerned by Lawes, not  
 enioyned

enjoyed by sharpe penalties? Were all Subjects *Saint Pauls* true Schollers, and would obey their Superiours for Conscience sake, all Penalties were then vnneccessarie restraints; or were all Princes *Draco-like*, who hauing such Subjects, would write each law in blood, such penall Lawes were Tyrannicall inforcements: but the Subjects of the best Princes being of diuers dispositions, some willingly submitting themselues to the strictest Lawes, not for feare of the punishmēt, but for conscience to God, and dutie to their *Souereigne*: others *refractarie*, whose mouthes must bee holden with bit and bridle, because without a penall constraint they will wax wilde, and yeeld no obedience: therefore in the best mannaged *States*, are all, or the most Lawes backt with penalties, and yet the Subjects *libertie* no way infringed. It is *Licence*, not *Libertie* that admits no penalties. The Law of God it selfe is imposed with penalties, and yet mans Obedience yeelded thereunto, is not *Thraldome* but *Freedome*; which made the *Apostle* say, *That the Law was not giuen vnto the righteous man*; for his direction, no doubt it was, it is our Schoolemaster vnto Christ; but not for his terror, because his willingnes preuents the Constraint, and his obedience the *Censure*. But to the *Wicked and rebellious* it is giuen, not thereby abridging their *Freedome*, but punishing their *contempt*.

75 Were the *Statute* enforced peremptorily, and no leaue granted for deliberation, or after deliberation no libertie of choice, but inforst vpon them to take it whether they will or no: then might the OATH be accounted a *pressure*, and the acceptance thereof a *slauerie*. But first, time being giuen to consider thereof: and after consideration, leaue granted to choose or refuse, this in their owne schoole-learning is *True & Full Libertie*: for to it they annex these two conditions, 1. *indeterminationem Iudicij ad deliberandum*, an vnlimited scope for the iudgement to deliberate. 2. *facultatem eligendi vel recusandi quoad deliberandū est*, power either to choose or refuse what is deliberated. The first is

1. Tim. 1.9.  
Gal. 3.23.

Medina in primam: a. quest. 6. art. 2.



*Radix Libertatis*, the soule or fountaine of Libertie; the other is *Libertas*, *Freedom* it selfe, saith *Medina*. And that's the very case betweene the King and his subiects in this matter of the OATH; so that the very refusal (after deliberation) argues, that, either to take it or no, they had libertie of choice; but in refusing it, no loyaltie of affection.

76 But what if by the word *Freely*, his Maiestie meant either a voluntarie offer of some, who to shew their loyaltie to their *Soueraigne*, of themselves desired to take the OATH; or, being required, after view thereof, without either respecting the penaltie, or doubting of the *Lawfulnessse*, Readily yeelded that pledge of their allegiance, by taking the OATH? Then let the *discreet Reader*, (to whom he appeales) consider what a trifling *Sophister* this is, to picke quarrels at words, by wrests and streines. neither to purpose nor to sense: for that his Maiesties meaning was so by the *Latine translation*, is manifest; where these words *Many FREELY* tooke the OATH, are there translated *Per multis Sacramento se obstringere non DUBITARUNT*, that is, they stuck not at it, but without terror or doubt took it. And this the *Make-bate* knew well-enough, but that he would perhaps take a small occasion to vindicate his credit (which the Priests haue somewhat impayred, by assuring the world, that he is no *Scoole-Dispute*) by shewing his skill in *Aguine* and in a peece of *Aristotle*, which euery *Puny* hath by rote.

77 Secondly, lest this their acceptance of the OATH should be too much commended, hee takes vpon him to interpret their meaning; wherein let the Reader consider what an *Hypocrite* hee is: for it is an inseparable marke of an *Hypocrite*, to iudge of other mens consciences. The heart of man is *Gods peculiar*: for any man to place his *Confessory* there, is an high presumption; and therefore when some haue taken the OATH, and sweare they doe it heartely, wee say with *Nazian*, *ip[s]e saluati latet apud deum* for vs to diue

*Apolog. lat.*  
*pag. 4. lin. 6.*

*Mat. 7.*

*Nazian. in Epist.*

diue

diue into their conceits, and to iudge with what affection (either of feare of punishment; or hope of fauour; or loue to their Prince) they do it, it is not our purpose, nor comes it within our reach: and yet this *Serpens Epidaurum* can see more in them, then their selues will acknowledge; and though they sweare they doe it *willingly*, yet hee can assure both them and vs, that they doe it by *constraint*.

Horace.

78 *Etenim quid Saul inter Prophetas?* yea surely, for hee can prophesie, that though they sweare they doe it *heartily*, and without any *mentall euasion*, yet hee is perswaded, and would perswade vs, that they do it neither *Freely*, that is *Willingly*, without feare of Coertion; nor *Freely*, that is *plainely*, but with a *reserved distinction*. And now againe, let the Reader, (whose helpe he craues) behold a malicious tricke of a notable *Equiuocator*, that cannot be contented to be himselfe alone (for doubling and dissembling) the *Diuels Schaller* (that ancient *Equiuocator*, that can be the Prince of darknesse, and an *Angell of light* all at once) but must also bee his *Diuinitie Reader* or *Schoole-man*, to teach others to distinguish themselues to *Hell-fire*, and that is, Num. 30. Wherein he shewes himselfe to be, *verè Spiritus mendax in ore Prophetarum*, framing two distinctions like the two hornes of *Sedechas* (such another as himselfe, full of that spirit) and putting them into their mouthes: the first, *that the Pope hath not authority without Iust cause, to proceed against Princes*: the second, *that the Pope hath not his authority directly, but indirectly, & in ordine ad spiritalia, and for the Catholike cause*: *Et in his ventis labis Syriam*, saith the false Prophet, of his hornes: and with *these distinctions*, saith this Iesuite, the OATH-taking *may satisfie the Statute, and reserve integritie and sincerity of true Catholike doctrine*.

1. Sam. 10. 11.

2. Cor. 11.

1. Reg. 22. 22.

verf. 11.

79 As if hee should say, though they swore (as it is in the OATH) that they beleuee, and in conscience are resolved that the Pope hath no authoritie vpon his excommunicating of Princes, to absolue Subiects from their *Obedience*.

bedience; and that they swore this according to the expresse words by them spoken, and according to the plaine and common sense and vnderstanding of the same words, without any *Equiuocation*, or *mentall euasion*, or *secret reservation* whatsoever, (all which are the words of the OATH:) yet if in their minde they shall secretly conceiue „ these two distinctions, *No authoritie without IVS* „ *CAVSE*, or *not DIRECTLY*: though the Pope shall after hee hath excommunicated a Prince, absolue his Subiects, they must perswade themselves notwithstanding, that they haue sworne *truely*; and yet that the Pope hath done that, which in their consciences is iust; in that his so proceeding is either vpon *iust Cause*, or by his *indirect authoritie*.

Apoc. 24.

Plut.

Rhesad Alex.  
and. Ca. 18.

80 And now let a *Christian Reader* (that makes conscience either of God, or common honestie) consider whether these be not *profunda Satana* in the *Reuelation*, euen the very mist and mistery of iniquity; wherein hee may demand of this *Iesuite*, first whether this be not a *Paganish* delusion both of God and men! the very same of *Lyfander* and *Dionysius*, that Children are to bee mok't with toyes, and men with *Oathes*! Nay more then *heathenish*; for *Aristotle* was of opinion, that hee which doubleth in his *Oath* (for that is *impossibile* to swear with a mentall addition) hath neither feare of Gods vengeance, nor shame of mens reproofe. Secondly, if the OATH may by such distinctions, according to the *true Catholike Religion* (for so this *Censurer* saith) be interpreted and expounded, why did not the Pope by his *Breues*, rather ratifie these as lawfull *euasions*, then at the first dash thunder out his *awfull Interdictions*? Thirdly, if the OATH bee so thin a *Cob-web*, that two such Flies may so easily breake through it; why doth this Iesuite so often rearme it a *pressure of Conscience*, *forcing men to dispaire*? Lastly hee might aske of this *banned Catholike*, whether that part of the OATH, touching the Popes authoritie, vpon which hee thus *mentally* distinguishingeth,

distinguiſheth, be a matter of Faith, or no I ſay no ; then the OATH bindeth to no other thing, then the acknowledgement of meere Ciuill Obedience : if yea ; then in to ſecretly „ diſtinguiſhing, they did a thing vnlawfull : for no ſort of „ Equiuocation ( ſaith Fa. Parſons ) is lawfull in matters of „ Faith and Religion. Yes ( ſaith Fa. Parſons ) their ſo E. „ quiuocating in this matter of faith, is lawfull, and may ſtand „ with the integrity and ſinceritie of true Catholike doctrine. So then in matters of Faith and Religion it is not lawfull in any ſort to Equiuocate ; but in this matter, though it concerne Faith and Religion, it is lawfull. Will not the diſcreet Reader conclude theſe to bee roapes of Sand ? and to haue leſſe coherence then that which hee ſtraines at for diſſonancie in the Apologie ?

Num 14.  
Num 30.

81 „ And yet ( ſaith hee ) Num. 31. Inleſſe theſe diſtinctiones may be admitted, hee that ſwears honeſtly, and takes the OATH ſimply as it lyeth, and is meant by the Magiſtrate, that offers it ( namely that the Pope hath no authoritie vpon what occaſion ſo euer, for neuer ſo much good of Chriſtian Religion to proceede againſt any Prince, either by himſelfe, or by permiſſion of other Princes to doe the ſame ) doth contradiſt the conſent of all Catholike Diuines, and profeſſeth that Gods prouidence is defectuous in care of his Church.

82 *Doloſum verſari in vniuerſalibus*, and for him that meaneth deceitfully, to ſpeake generally, is an old Prouerbe, vpon an old Cuſtome. The firſt of theſe Aſſertions, that the Popes authoritie for depoſing of Kings, is concluded by Conſent of all Catholiks Diuines ; if by them he meane Scriptures, Councels, Fathers, Stories for 1000. yeeres after Chriſt, the Reader muſt take it for a mendacious vanity, and let it paſſe for no better. But if in that number hee account Popes teſtifying of themſelues ; or Canonists Paraziſing to Popes ; or Gloſſes hyperbolizing the flatteries of the Canonists ; or Schoolemen blaſphemouſly detorting Scriptures ; or adulterate and partiall ſtories, forging a Mathematicall Donation (*que palea eſt, at Eccleſia pro grano habet*,

G

which

*Aluar. Pel. de  
Plan. Eccles.  
lib. 1. Cap. 13.*

Iohn. 8. 44.

*Bertran. in ad-  
dit. ad Gloss.  
Vnam sanctā.  
Extra.  
Vives in Aug.  
de Civit. dei.  
lib. 10. cap. 16.*

Iob. 1. 22.

which is but Chaffe indeed, though the Church ho'd it in the *granarie* for good Corne, saith an ancient *Canonist* of their owne) he must expect no fitter answer then that which our Sauour gaue to him, that challenged to himselfe to bee the *Great Donor* of the Kingdomes of the *World*, *cum mendacium loquitur, de proprijs loquitur*; to bring credit to their owne fables, they must bring in witnessles (like *Knights of the Post*) of their owne humors.

83 The second, as it is a *triniall Obiection*, and borrowed by this Epistler from *Allens Apologie*; so, as by one of their *Glossaries* it was first vitered, it is a charge lauoring of *Blasphemie*, namely, that if this *transcendent* power ouer all things, (euen for deposing *Princes*) were not proper to the Pope, OVR LORD *sauing his reuerence*, saith hee, *had failed in his discretion for government of his Church.*

84 *Vives*, vpon Saint *Augustine*, telleth vs of one that perswaded his neighbours on a darke night, that vnlesse the Moone were in his *Asses belly* (for sure shee drunke it vp of late shining in the Poole) the world should want *that light* for euer. *Parsons* vpon *Allen* would perswade vs that vnlesse Gods *providence* bee so tyed to the Popes *Diademe* that hee may *Triple* it with *supremacie* of controule ouer all *Princes* Christened, the Church should want *that pillar* for support, and *that eye* for direction in government: the first, being a *fancie* of an *Idiot*, is but a *meriment* of folly; this challenge, seriously maintained, and a maine argument among *Iesuites* is a presumptuous challenge of arrogant impietic.

85 That men in agonie of griefe; or torment of paine; or discontentment of humor; or rage of passion; or in cases of distresse and disgrace, will speake *irreuerently* of God (or as the Hebrew hath it *Dave insulsum Deo*, will charge God with folly), through impatience, it is vsually by *Poets* fained; and by stories of good note, in men of good parts, sometimes obserued: but that *Pride* should so farre ouersway mens affections, that

that to maintaine their ambition and tyranny, they should so much forget God their Sauour, as to challenge him of *Imprudence* towards his Church (which is as decre vnto him *as the apple of his eye; which hee hath purchased with his Blood; which hee hath handfastned vnto himselfe for his spouse; and to which hee hath promised his perpetuall assistance*) is singular from all examples; admirable, but intollerable: onely that it fauoureth of the spirit of *An-ichrist*, who as in his pride *hee listeth vp himselfe aboue all that is called God*, so for the support of his pride, sticketh not to charge with *indiscretion*, and *want offore-sight* euen the very true God.

2.The.3.

86 Whose *Providence* is as his power; this, most *puissant* where the meanes are most weake: that, most *Vigilant* where the meanes are least scene. *Et quod stultum videtur hominibus*, that which the worlde counteth folly, is Gods wisdome; *so passe by the mighty and the noble, and to choose the weake things of the worlde to confound the mightie; yea, things vile and despisable, to abate and pull downe things lofty and Honorable*: not by curse of mouth, or dint of sword, but by patience of spirit, and power of his word. For Gods *providence* in his Church-gouernment by Church-men is *Operatiue*, not *vindicatiue*; that same *Vlscit* in promptu, that *vengeance* in a readinesse against all disobedience, whereof the *Apostle* speaketh, *leuelling euery high thing that is exalted against the knowledge of God, and captinating euery thought to the obedience of Christ*, like the ruinating of *Hiericho*s walls by *Rams-hornes* is powerfull not violent. *spirituall* but not *visible*, by meanes weake in shew, *mightie* in effect. Those *Compedes ad alligandos Reges in the Psal.* Those *setters made to bind Kings* are *DOCUMENTS OF FAITH*, saith *Thomas*, not *Thunders of disturbance*.

2.Cor.12.

1.Cor.1.26.

2.Cor.10.5.6.

Iosh.6.20.

Psal.149.8.  
Aquin.in.2.  
2.Cor.10.

87 Yea, had not God in the depth of his wisdome, and *providence* of the Church, kept that conceite, (or any the least occasion to breede it) euen from the thoughts of *Princes*; that the same *snake*, which (being almost starued



to death with hard and cold weather, they should warme, succour, and nourish in their bosomes, would, when shee had gotten libertie and strength, first strike them: and that the *Romane Bishops* brought so lowe in the worlde by pouttie and persecution, after their advancement by them, would haue growne to that height of insolence, as to amare them: Still should they haue lien forlorne and vnprotieced, at least vnfurnished of those large indowments, francke immunities, vatt priuileges, and honorable places, which now they hold, and wherewith they are vphold n.

R. Reg. 2. 10.

88 Tis naturall to Kings to be iealous of their Thrones, wherein they can abide neither *Mate* for diuision, nor *Check mate* for scorne. It cost *Adoniah* his life for asking *Abisag* to wife, because *Solomon* did thereby take occasion to suspect, that hee which desired the Fathers bed-fellow, would also aspire to the brothers Throne. It was not the blasphemie layd to our *Sanious* charge by the *Iewes*, that mooued *Pilate* to sentence him; that which hastned his death, was a iealous opinion, though a false perswasion, that he should be a *King*, and thereby defeate *Caesar* of his claime to *Iurie*.

Ioh. 19. 12. 13.

Psal. 2. 1.

89 In that point therefore wee shall see God himselfe to be very warie; for euen that Psalm (which of all the Scriptures is most threatfull to *Kings*, and begins with a thundering expostulation) *Quare fremuerunt Gentes, & astituerunt Reges?* It pleaseth him to conclude it, not with a minacing extrusion, but with a calme perswasion, *Osculamini filium*, or as the vulgar hath it, *Apprehendite Disciplinam*: and what is that? *Be wise, ô yee Kings, and serue the Lord in feare*: If not, what is the danger? *Ne pereatis de via ista*, that is, lest you lose the right way to Heauen, and your right in the Crowne of Heauen: Hee said not, your Titles to your Kingdomes, nor right to your Crownes on earth. God neuer thought it fit to support his Church, by daring of Princes, Professors of his name; for that had beene

bee the way to make them not *nourishing Fathers*, but either pinching suppressors, or at least colde and wary fauorers of the same.

Esa. 49. 23.

90. As therefore in the time of the Law, hee had a Church, flourishing and famous, to the worldes astonishment, *In Iury was God knowne, his Name was great in Israell*, where there were Priests of very eminent port and state: yet, that they were subiect to their Kings (both for reuerent demeanour to their persons, and all due obedience, to their Commands, both in ciuill affaires, and for Ecclesiasticall charge,) argued no defect in Gods prouidence or discretion: So in the primitive time of the Gospell, the puritie of doctrine, the increase for number, the successe by the large propagation of *Christianitie*, was farre more eminent in the world; and the *Evidence* of Gods *Providence* more apparantly demonstrated, when the blood of *Martyred Bishops* was the Seed of the Church (at what time the Title of *Christs Vicar Generall* was not heard of) then since the challenge and claime of this *Papall supremacie*; the issues whereof haue beene the bloudy Massacres of Christian Princes, designed and abetted by the Successors of those Bishops, successors (I say) in *Seat*, ( and yet that is a question ) but not in *Faith*.

Psal. 76. 1.

91 And the Christian world can witnesse, to Gods glorie, and the Popes regret, that the vigilant eie of Gods *Providence*, for support both of sinceritie in doctrine, and integrity of discipline, and publike maintenance of both; where Bishops and Priests vse the Keyes committed to them, towards their Soueraignes for winning their soules, not for disturbing their states; for preaching to them, not fashioning against them; in exhorting, not threatening them; in praying for them, not cursing them, is more effectuall and visible then where the pope and all his ginnalls the Parish-Priests or Curats of *Rome* (that is their true originall) who for their often winding and turning are truly called *Cardmalls*, doe practise their vsurped claime,

Molinaw in  
Senatus cons.  
Fran. num. 58.

in minacing Interdictions, managing Rebellions, allowing Periuries, instilling and comploting Treasons. But in brieve if it were seriously propounded, what became of Gods *Providence* when there was no *Pope* at all (as at once for seven yeares and a halfe, another time for three yeeres together the See was vacant?) And to which of the Popes Gods *Providence* for Church-gouernment was tied in the *Antipapacie* or duplictie of Popes for so many yeares, it would pinch the *Iesuite* to answer it.

92 Now from his Doctors Chaire, where he hath beene vrging the lawfulnessse of his distinctions, he descendeth, & falls on his knees. Num. 32. And as before he framed an *Oath* for a *Mitigation*, so now he puts vp a request for an *exposition*, „ (which is indeed an oblation for our OATH) where „ he propoundeth three offers; that it would please his Maiesty „ either, first, to admit of these Mentall Evasions; or, second „ ly, to wipe out the last words in the Statute against *Aequino-* „ cation; or, lastly, not to thinke much if they utterly refuse „ the OATH.

Gen. 4.

93 It may be said to him as vnto *Cain* (in their owne Translation) *Religē offers, sed non religē diuidis*: his submission is good, but his proffers are not so: it becomes him to bee humble, but not thus to *Capitulate*: wherein hee seemes to honour the King, (as *Bernard* noteth of an hypocrites sacrifice) it is *munere foetido*. For the summe of his *Petition* is this, that either the OATH might not at all be imposed (and so his Maiestie should haue of them no bond of allegiance) or else that it might bee taken with the forenamed *Reservations*; that so (as the same Father speaketh) they may *dare manum deuotioni, & animum linori*, sweare loialty on the booke, but hatch Treason in their hearts.

In Cant. ser. 24

Vbi supra.

94 „ Notwithstanding (saith the *Iesuite*,) the rather „ must this be yielded vnto, because both the chiefeſt learned of „ their Church haue iudged the OATH vnlawfull (as it is „ now framed) and also their chiefe Pastor, hath viterlie con- „ demned

„ demned it. And this indeede hath caused (saith he) the  
„ great scruple and repugnancie of Conscience.

95 How holds this together? He told vs before, that  
it was the *Scruple of Conscience*, which caused them to seeke  
beyond the Seas, both to enquire of the learned there, and  
to consult with the *Pope*: now he tels vs that this *scruple* is  
an effect engendred in them, by the resolution of those  
*Learned*, and the peremptorie Sentence of their *Paster*.  
*Et pergit vobiscum Papa perplexè loqui!* Doth the *Pope* breed  
scruples in their mindes which consult him? He hath *Pr*  
*uilegium infirmitatis* (saith *Cannus*) and cannot erre: there-  
fore his resolution should remooue all doubts, cause none;  
should settle the conscience, nor startle it.

96 But take it ether way, either as a *cause moouing*, or  
an *effect succeeding*; it bewraies in both a singular disloyal-  
tie in the affection. Did the scruple *cause* the enquiry and  
consultation? That argued *alienated dispositions*; for true  
loue obeies, disputes not; yeeldes, and doubts not. *David*  
noted it in his Subjects, *in auditu auris*, they no sooner  
heard, but obeyed him. *Omnia charitati facilia*, Loue makes  
all things light, saith *S. Augustine*: and therein is *S. Iohns*  
speech made good, that our *Lords Commandements are not*  
*griuous*. The weight of an Iniunction is not so much in the  
*Obiect* as in the *Subiect*. *Potest esse cordis affectus, cui nil*  
*grauis sit* (saith the same Father) There may be such an af-  
fection in the heart, which may make a *Yoke easie*, and a  
*Burden light*: such an vnwillingnesse againe there may be,  
that *Durus est hic sermo*, shall be pronounced vpon a com-  
mandement, be it neuer so easie.

97 The holy Ghost notes it, that when *Jeremie* would  
the *Jewes* to put their necks vnder the Yokes of *Nebuchad-  
nezar*, they which made a scruple, and (vpon that scruple)  
inquired of some *Prophets*, whether they should serue him  
or no, God himselfe doth, pronounce both them that *mo-  
ued* the doubt, to be authors of their owne miserie, and  
those *Prophets* that *disswaded* them, to bee liars in them-  
selues

Num. 15.

2 Fil. 18. 44.  
Dens. & gra  
ca. 69.  
1. Iohn. 5. 3.

Vbi supra.

Matth. 11. 28

Iohn. 6. 60.

Ierem. 17. 12.

Pro. 26. 13.

selues, and not authorized by him. Much more when a *Christian King* requires a bond of *Obedience* from his native *Subjects*, onely for his *Temporall indemnitie* and securitie: In that case (blanch it as they will) every doubtfull enquire is an *Impostume* of *Disloyaltie*; it is not a scruple of *Conscience*, it is a rottennesse at the heart: which because those doubting *Catholikes* could not dissimble, (for a postheard, though it be guilt, will shew it selfe to be earth) and yet were loath to bewray it, they take *Sanctuary* at *Rome*, as inquiring of that *Oracle*, thereby to conuert their wilfull refusall, vnder the pretence of the *Popes Negative Resolution*; that so they might answer, when they were called to the *OATH*, We are willing to doe it, but our chiefe Pastor hath forbid vs, and thinkes it vnlawfull. *Sic Cælum, non animum mutant*: The scruple they carried out, returned with them.

98 Was this scruple an effect? and did it follow vpon the Resolution of those *Learned*, and the *Popes Breue*? then is it worse, because now it is *Armata impietas, Disobedience authorized*. As for those chiefe learned (as he intitles them) they are all but one *Bellarmino* (for ought that appeareth to the world) whose opinion in this case, what it is, his Letter manifesteth, and the *Apologie* hath discussed it. Learned he is, his workes doe shew it; and yet he that should say they are more painefull then learned, should do him no wrong, nor iudge of them amisse. This wee are sure, that as learned as *he*, and better minded then *he*, are of a contrarie iudgement to *him* for the Princes immunity from the *Popes* Souerainty, as will appeare when wee come to his Letter.

Azorinus Iesuit.

99 But the *Popes Breue*, that is a *Persian Decree*, and his *Interdixit*, as *ipse dixit*. It may not be disputed, much lesse dissaowed. In this very case, *Et si Regum Iura peruerat* (saith a *Iesuite*) though he peruert the Lawes of Kings, either by sinister constructions, or priuy subornations; pray for him they may; iudge of him they may not; obey him

him they must. Now this reliance *unrepealable* (though he call it in the *Catholikes*, a *scruple of Conscience*) yet is it not in them, thus tied, a vassalage of slavery ? and in the Pope, thus binding them (looke to himselfe) an outrecuidance of Tyrannie ? and, in respect of Kings, a licence for disloyaltie in their Subiectes, and the Allumentes of Treason to their persons ? For what greater slavery, then if Popes carie troups to hell, yet men must follow them, and not argue with them? So saith *Boniface* the Archbishop of *Mentz*: and what more dreadfull instabilitie to Kings, then to enact Lawes for their Subiects, to trie and tie their Alleageance, and a forren Countermand must bee sent to free them, and affright them from *Obedience*?

*Boniface. apud  
Grat. d. 40.*

100 A second stay, which holds him so long in this Preface (he calls it the third point) is that speech in the *Apologie*, that it argued Gods blessing vpon the deuised OATH, that so many Popishly affected, *did take the OATH*: This he trips „at, and giues his reason, *That if it be a blessing, it must be so* ; „*first, to the takers, which are of two sorts, either in all, which* „*are sworn already; or in desire, which wish they might, but dare* „*not. The first haue no outward blessing of Libertie, for they* „*are still imprisoned ; if inward blessing of Comfort, hee* „*knowes not : but to the other, it is the greatest pressure of* „*Conscience, and angaration of minde, that euer befell them ;* „*for that oppression exceeds all other, either Corporall for* „*paines, or worldly for losse.*

101 Indeed the the trouble of *Conscience* is a fearefull vexation: but the next that comes to it (because it is a mental worke) is the trouble in answering a *Caueiling Sophister*; who hauing some remnants of common-places, wherein he is perfect (like one ready to be drowned, that laies hold of any thing, though a rush or stick ) snatcheth at words, to giue vent to his nores, neither well couched, nor properly applyed.

102 His maiestie concluding, as the Scripture directs, and as man may iudge Gods approbation by an outward

H

and



and vnexpected successe ; that so many of the *Clergie* and *Lairie*, (diuersly affected in Religion) did take the OATH, whereby he was secured of *their allegiance*, and they freed from his iealousie, whom his Maiestie might otherwise haue suspected, (because there is no such *alienation*, as that which is caused by difference in Religion) calles this successe, **GODS BLESSING** : for *multiplication*, whether of wealth or people, is a *benediction* ; and therefore in Scripture often conioyned. Of Iust *Iob*, saith the wicked spirit, *Benedixisti ei, & creuit possessio*. Of the same man, saith the *Holy spirit*, the Lord **BLESSED** his last daies, for his *substance & Family INCREASED*. Of all the faithfull, the *Psalmist* pronounceth it, *Hee BLESSED them, and they MULTIPLIED exceedingly*.

103 In the *MULTITUDE* of a People is the honor of the King, saith *Salomon*, because his strength lieth in them. But if (as *Dauid* his Father described some) they be *Populus contradictionis*, a muttering and a disloyall people ; *Filij alieni, mentientes, & claudicantes*, of estranged affections, dissembling tongues, false hearts ; the King might then say (with the Prophet) *multiplicasti Gentem, non multiplicasti Laetiam* ; the more the worse : for it is *Populus voluntarius*, or as the Hebrue hath it, *Populus deuotionum* (wee see it in *Gedeons Army*) which maketh *diem fortitudinis* (saith the *Psalmist*) that giueth courage to the Kings minde, and strength to his battles ; which words the vulgar hath left out.

104 Now God hauing blessed his Maiestie with an accrument of a great and mightie Nation ; but finding with all, that rule in *Vegetius* to be true, that it is not *numerus* but *virtus*, not multitude but Loialtie, which in time of exigence, must preuaile ; to assure himselfe that his Subiects, will be neither *filij Ephraim* a faint-hearted people, with their bowes bent, ready to turne their backs vpon him, faile him at his most neede ; nor *filij Belial*, a false-hearted people, either vilifying his person (as some did *Sauls* at his

Iob. 1. 10.

Iob. 42. 12.

Psal. 107. 38.

Pro. 14. 28.

Psa. 18. 43 44.  
&c.

Esa. 9. 3.

Psal. 110. 3

Psal. 78. 9.

1. Sam. 10. 27.

his first entrance) or turning their weapons against him, as *Dauid* was serued, both by the sonne of his loynes, and his great Councillor of State; the rather hauing beene already in *Dauids* Case, affrighted with the bloody hands of strange Children, whose mouth talked of Vanitie, and their right hand was the right hand of iniquitie. He deuised this OATH for a pledge of his assurance, for abond of their allegiance, which accordingly succeeded; because what he hoped, happened; yea, more then he expected. For many *unrequired*, came and shewed themselues to be *Populus voluntarius*, FREELY offering to take the OATH; and this the King truly calleth a BLESSING of God upon the deuise.

105 For mortall men must iudge the best of Gods proceedings by outward happy successes; and what more happy to Kings, then a sure establishment in their *Thrones*? and none surer among men, then inuестiture, confirmed by *Couenant* and OATH. For *Dauid* was the King of *Israel*, euen while he was in *Hebron*; but when the Tribes came and passed their *Couenant* with him of *Allegiance*, then, and not before, hee calls himselfe a King established, and exalted, which he only attributes vnto Gods blessing. And that this was his Maiesties onely meaning, the Latin translation cleeres it by the word *fortunatus*, arguing thereby, that it was a blessing outward and visible.

106 Now what hath the Common-place of the *Conscience* Greefe to doe with this blessing, that is, this *event* thus fortunately succeeding? No more then it had before to doe with the *aduerb* ONELY, sauing that of a word of *exaltation*, he would make a Tragedie of *Angariation*. Wherein to answer him once for all; First, if the *Catholikes* (as hee calls them) haue vexed Consciences, it is no maruell, in two respects; for *Idolatrie* being mixed with *Superstition*, and *Superstition* neuer void of feare, (because, as it supposeth there be many Gods, so it wiseth there were none) feare must needs worke a vexation of the minde: but *Hereſie* is *Idolatrie*, (saith *Vincentius*) for so many selfe con-

2. Sam. 15. 12.

Psal. 144.

2. Sam. 5. 1. 3.  
Ver. 12.  
Apol. Lat. pa. 4  
lin. 3.

Numb. 12.

Plus de Superstition.  
Vincen. aduer.  
Here.

*De vera relig.  
cap. 38.*

*Specul. Pontific*

*Barn. Jap. pa.  
18,*

*Math. 6. 23.*

*Ferus in illum  
locum.*

ceits, are so many Gods, yea, the basest kinde of Idolatry (saith *Saint Augustine*.) this, adoring the woks of mens hands, the other, worshipping fancies of their owne braines.

107 Again, where the minde hath no certaine stay for her *Ultima resolutio*, in matters and cases of Faith and Conscience, there must necessarily follow a miserable vexation; which is the Case of those *Catholikes*, whose dependance for Resolution, must rest vpon the *supreme Pastors* determination, then which what is more vncertaine? For what one *Pope* decrees, another disallowes. It is obserued of some, that from the time of *Stephanus Sixtus*, it hath beene the custom of *Popes*, that the succeeding *Bishops*, *Acta priorum aut infringere, aut omnino tollere*, would either narrowly impale, or vitterly repeale their *Predecessors Decrees*. And will any call that Conscience, that hath this Dependance? Our *Soueraigne King* hath giuen it the right name, when he saith, *That Conscience not grounded vpon sure knowledge, is either an ignorant fancy, or an arrogant vanity*: and what resolu'd comfort can bee in either of these?

108 Secondly, if *pressure of conscience* may serue for good *Plea of Recusance* to *Princes Lawes*, there is nether *malefaction* for crime, nor *Hereticke* for *schisme* (neuer so great) but will make that his *Apologie* against any *Censure*. The making of Lawes, and the execution thereof, must depend vpon the *Magistrates* will directed by Gods word, not vpon other mens *Consciences*, whethertender as vnresolu'd, or peeuish, as neuer satisfied.

109 Thirdly, the answer may bee with that of our Sauour, *If the light which is within you be darkened, how great is that darknesse?* because it is with the *Conscience* of man, as with the *Eye* of the body: be the object neuer so bright and visible, if there be in the *Eye* any thing which may impeach the sight, either *mist*, or *dust*, or *lime* (which one of their owne writers very elegantly doth allegorize) either  
fancies

fancies of their owne braine ( which is *Caligo tenebrarum* in this life, and dusketh the eyes of the vnderstanding to a mans perdition, for if our Gospell bee yet hid, it is hid to them that are lost; ) or wordly delights of honour and wealth, ( for that's *Pulvis pigmentarius*, the marchants dust, which rickleth the eyes, and blindes the sight of the wisest ) or *Enuie* by *Emulation*, or preiudice of affection, or wilfullnesse by *opposition*, which like lime torments the eye, and peruerets the iudgement concerning the *Object*; where lyeth the fault then?

110 If the *Iewes* to this day behold not what they should, nay what they might; but whatlouer is spoken of Christ ( though neuer so demonstratiuely ) they do reiect it, because they conceiue it not; Is it ( saith *S. Paul* ) because the veile is not remooued from *Moses* face? or that the Law is still Typicall? Nay, that is gone, but the veile is now spread, by their owne wilfulnesse, ouer their owne hearts. Such is the *Conscience* of those *Catholikes* whom he bemoaneth; who either led by their owne conceit ( obstinate by some former impression ) or misled, what with future hopes buzzed into their eares, or by present terrors of Churches Censure, or relying vpon the Pope, as the *Iewes* vpon *Moses* ( though these last haue the better warrant ) doe name that to be *Conscience*, which is but *Error*; and *angariation of Spirit*, which is nought else but *peeuishnesse*. The issue, either of superstitious feare, or malignant opposition, or slauish dependance, for to be greeued with that which is good, is not weakenesse, but wickednesse.

111 To a corrupt stomacke, euen the lightest meats are burdensome; but cleanse it, and then it will easily concoct, and orderly digest the strongest food: So to the vn-cleane and vnpure, nothing is cleane; for euen their *minds* and *consciences* are defiled ( saith the Apostle; ) but rectifie and cleanse the *Conscience*, *Et lapides isti pedes fient*, quoth *S. Bernard*, that which now pincheth for a *pressure*, will passe for a *Comfort*. And so the conclusion shall be for this

2. Cor. 4. 4.

Can. 3. 6.

Deut. 16. 19.

2. Cor. 3. 14. 15  
Tit. 1. 15.

Bern. in Cani.

Basilike, p. 15.

2. Pet. 2.

point of *Conscience*, which (as his Maieftie once well obserued) many prattle of, but few feele. If any which haue taken the OATH, be tormented in minde for abiuring that vnjust claime of the *Pope*, it is not *Conscience* but *fancie* that afflicts them; without reason on their parts, or occasion of ours. It is not the *Statute* which must beare the blame, but either their owne inconstant affections, varying in themselves; or their intralld iudgements overawed by the *Pope*; or hopes, or feares, whilpered in by others, raising a storme where there was a settled quietnesse.

112 For them which are to take it, if they refuse it, the penaltie is before them, their conscience is free. But his Maieftie (no doubt) will beware of them, and the State obserue them as men branded by the Apostle, seduced with the error of *Balaams* wages, and perishing in the contradiction of *Corah* and *Dathan*.

113 The Censurer goeth on, to shew, that as not the  
 ,, Takers, so not the Exhibitors of this Oath can account it a  
 ,, Blessing; and that for two reasons: First because whereas  
 ,, they thinke hereby to assure the King of his Subjects alle-  
 ,, giance, they rather make them to grow desperate: for when their  
 ,, Consciences tell them they haue taken an vnlawfull Oath;  
 ,, they are more exasperated against their Soueraigne, then be-  
 ,, fore; this grieue of their working in them an auersion of heart,  
 ,, no fastnesse of loyalty to his Maieftie: for they that will vpon  
 ,, passion sweare, will, vpon a second passion, breake out against  
 ,, that which they haue sworne: and for example hee citieth the  
 ,, storie of Count Iulians passion, Numb. 34. Secondly, this  
 ,, Imposition of an Oath is a Scandall actiue, for it forceth men  
 ,, with repugnance of their Conscience to sweare; which is a sin  
 ,, reciprocal, both in the Taker and in the Exhibiter, but es-  
 ,, pecially in the last. Num. 35.

114 Thus you see how this one word *Blesse* hath eased his note booke of three Common-places; *Angariation of Conscience*, *Enforcement to desperation*, and *gining Scandals*. All borrowed from *Allens Apologie*; and either  
 iointe

ioine them, or seuer them, *neque Cælum neq; Terram attin-  
gunt*; according to the Prouerbe. As they suit not very fit-  
ly with *that* word in the Apology. so in generall they are  
extrauagant from all *Diuinitie* and *Policy*. Of *Conscience* we  
haue already spoken; Now for *Desperation*. First, euen in  
*Policy*; Are seuer Lawes not to be made? Or being made,  
the seueritie to be abated, for feare that some (either frow-  
ward or dissolute) will either fall into dispaire of minde, or  
rush into some desperate act? *Hoc est terrere pietatem*; saith  
*S. Augustine*, this were to affright Iustice, and crosse *S. Pauls*  
doctrine, who telleth vs, that *the Magistrate carries not the  
sword in vaine*. In vaine he should carrie it, if he would bee a-  
fraid of euery terror.

115 It was the furious fancie of the *Donatists*; rather  
then they would be forced from their *schismaticall opinions*,  
in a *desperate rage*, either to lay violent hands vpon them-  
selues; or (if they were strong enough, and could make  
their partie good) to put *them* of the contrary opinion, ei-  
ther to torment, or to death: but this staied not the *Church*  
from compelling them (notwithstanding their furious cour-  
ses) by rigorous Lawes, either to vnite themselves, or beare  
the penaltie; little regarding their threats, or *Acts of Despe-  
ration*; which *Rigor* the same Father calleth *Mercie*, because  
by it many of them were reclaimed from their error,  
and in *that Church willingly* gaue thanks for their con-  
uersion, to *which* they were *unwillingly*, and by rigour  
drawne.

116 But for *Diuinitie*; are their *Catholikes* no better  
instructed by their *Ghostly Priests*? Then, if they may not  
doe (as in *Israel*, when there was no King) euery man what  
is good in his owne eyes; but, because they take their Soue-  
raigne to bee *austerus homo*, seuer in his gouernment, as  
one that takes a strict account of his seruants; presently  
they must breake out into a desperate Rebellion; and the  
watch-word to be, *Nolumus hunc regnare*? Belike with them  
*Lenity* must breed *Insolent Treasons*, ( whence else came  
that

LUCIAN.

Epist. 50.

Rom. 13. 4.

Aug. ubi supra

Iudg. 17. 6.

Luc. 19. 27.

Verſe. 14.



Martial.

Corius, Staplet.  
Allen, Wright.  
1. Pct. 2. 18.

Seneca.

Petrus ubi  
supra.

Plut Lyfand.

Comm. Iulian.  
ex Hisp. Hist.

that of the Priests? )and *Seneritie* must worke *Desperate Treasons*; and thence came the *Powder-plot*. *Nobis non licet esse tam disertis, qui Musas colimus seneriores*: Wee English contemptible Diuines (so the Romanists account vs) haue thought *S. Peters Diuinitie* to be better, when he exhorteth *Servants* to their *Masters* (much more *Subiects* to their *Soueraigne*) to be buxome and obedient with all feare, not only to the *kind and curteous*, but also to the *froward and implacable*: For were there no rigour, there should bee no triall of Christian patience: the Philosopher could say, *Imperia dura si tollas, quid virtus eris?*

117 So that, admit his Maiestie (by his Lawes) were more seuerer; *true Catholike Diuinitie* teacheth men, either (by submissiue dutie) a ready obedience to them, if they think them lawfull: or if not, but either through weaknesse they cannot, or repugnancie of Conscience they dare not be so perswaded, then to endure the penaltie with all humble patience: for that is *thanks worthy, if a man for conscience sake* towards God, *indure grieffe wrongfully*, because our Master did so; *Who when hee suffered, threatned not, but committed his cause to him that iudgeth righteously*. But belike some *Desperate Treacherie* is hatching, wherewith this *Bontifeaux* is acquainted: what else is his meaning,

— *ut precibusq; minas tam fortiter addat*, that thus (stripping his *Foxes* case, hee now shewes himselfe in his *Lions* skin? and from his *Suppliant Petition*, to threaten some *Act of Desperation*? euen as HE once laid, who hauing his hand on his sword, when intreatie could not preuaile, cried, *At hic faciet*. This threat of his (and let his example be marked, of no lesse moment then translating an Empire, vpon a *desperat passion*) may be a *Caueat* to the *State*: and so an end.

118 The other about the *Scandall Aline*, is as frivo-  
lous and impertinent as the former; for hee frames it (as the rest) vpon a false surmise. Doth the Magistrate inforce any to the *OATH* against his *Conscience*? No, but if any  
plead

plead *Conscience*, the Magistrate indeuours to informe him, and rectifie it: if then hee refuse, the penalitie ensueth; which, he that knowes what *Conscience* is indeed, will rather indure (though to the losse of life) then venture vpon the checke of that *in-dwelling* and *vpbraiding* winnesse. It argues they haue but a *Leprous Conscience* (as his Maiestie well calls it) that dread more the Censure of a Ciuill Bench, then the fearefull daily Doome of that in-bred and vnseparable Remembrancer.

119. But in this point of *Scandall*, will this great Diuine vouchsafe to learne a lesson from their owne *Schoole-man*? Is the exacting of this OATH a *Scandall Actiue* in our Magistrates? Then is it *Passiue* in their Catholikes; for it is no *Scandall* giuen, if it be not taken. If their *Consciences* be offended at it, they are (saith *Aquinas*) either *simply ignorant*, or *wickedly malicious*, and the last rather; for hee that is well instructed, or truly sanctified, can take no offense, though giuen neuer so openly: which he confirmeth by that place of *Dauid*, *Great is their peace which loue thy Law*, *Et non est illis SCANDALVM*: Hee which truly loues God, neither doth scandalize by sinning, nor is scandalized by repining, *quicquid ei fiat*; because loue endureth all things, and therefore whatsoeuer is imposed, *Compariuntur*, & *tollerat*, hee sufereth, and frets not: he beareth, and rebels not.

120. But what if there be none, or few that make such *Conscience*, or take such *Offense* as he speaketh of? but that the case bee with them as once with some *Donatists*, *Qui nobis quotidie consentiunt*, (saith *S. Augustine*) many of them confessing, that they would long since haue beene conformable to the State, but that they were over-awed by those, *Inter quos si unum verbum pro Catholicâ dicerent*, If they should speake but one word of this *submitting themselves* to the Kings will, *Et ipsi & domorum euerteremur*, if not actually (as with the *Donatists*) yet spirituallly: they are threatned to be *Apostataes*, to haue renounced their

Basilin. p. 15.

Aquinas.

In 1. Iob. 2. 10.

Psal. 119. 165.

Aquin. ubi supra.

Epist. 50.

Apoc. 2. 14.

first Faith; and to be no members of the Catholike Church of Christ. It was *Balaams* fault (and let the *Supreme Pastor* (as they call him) for his *Breues*; and *Bellarmino*, the chiefly learned (as they stile him) for his letters, looke to it) branded vpon him in an euerlasting Record, for a perpetuall remembrance, *Quia docebat Balaac mittere SCAN-*  
*DALVM coram filijs Israel.*

Matth. 7.  
Ioh. 2.

121. Now at last hee shuts vp his *Myndian Gate*, his long *Counter-Preface*: wherein, if the Reader obserue him (as if he had beene brought vp in Lambs-leafe) he seemes  
 „ for the most part very tenderly affected, and *pitifullie*  
 „ *complaining of the hard measure which the Catholikes endure by our Lawes*; but above all, this last *OATH* of *ab-*  
 „ *using the Popes authoritie in Deposing Princes*: as if the Church wherein hee liues, and the Religion which hee professeth, did neither practise, nor allow such *enforcing Pressures* vpon mens *Consciences*: If it doe, then *Hypocrita eijce Trabem, & medice teipsum*: when their Inquisition is suppressed, then let them pinch at this *OATH*, and our Statutes: otherwise (as the Poet said)

Martial.

*Nil mihi vis, at vis cuncta licere tibi!*

Why should they compell, and not we?

122. This he is guilty of, and therefore by an *anticipating Concession* he grants it true, but preuents an Obiection, which we might, and haue oft iustly made; that if they by their (more then Hellish) *Tortures*, force men (as they doe) both innocent and ignorant (euen against the Law of Nations) Trauellers, Merchants, Strangers, to renounce  
 „ and abiure the perswasion of their Faith; Much *more*  
 „ *may our Soueraigne, by OATH, enforce* (vnder penalty)  
 „ *his native Subiects, to abiure the Popes Temporall authority*  
 „ *in deposing Kings.*

123. To which he maketh answer, both *negative*, and  
 „ *vntrue*: *negative*, that they enforce none to sweare, if they  
 „ *suppose they doe it with repugnance of Conscience*: (no more doe we; for if any be required, and take the *OATH*, we

accept

accept it : if he refuse, we presse him not : if he sweare, he doth it *willingly*, (and the words of the OATH are so) wee iudge not the heart : the ouert-act and the word vttered is the vtmost that mans iudgement can reach vnto.) *Vnto* ; for if the partie conuented refuse to abiure his opinionous (notwithstanding he plead the repugnancie of his *Conscience*) they put him to *Tortures*, and the most extreme violence that flesh can endure, or malice inuent. In which kinde, *Rome* (both *Heathen* and *Papish*) hath bene noted most exquisite. If, thus tormented, hee renege and denie his profession, can the Inquilitors be perswaded he doth it without reluctance of *Conscience* ? But if, thus man-gled, he resist (as the Apostle speaketh) *ad Crinorem*, euen to Blood,

Heb. 12. 4.

*Tam bibit HVNC auidē, quam bibit ante merum,*  
was sung long since in *Rome* of a great Ruler therein : To death he must.

124. And this the *Iesuite* confesseth and answereth :  
„ First, *affirmatiuely*, that THEY may lawfully doe so. Se-  
„ condly, *negatiuely*, that WE may not doe it. His principall  
„ reason, for affirming, is, *because the Catholike Church*  
„ *hath Ius acquisitum*, an ancient right ouer Heretikes, in that  
„ *they were baptized into her*, and after left her.

125. It is an excellent libertie, to encounter an aduer-  
sarie neuer extant, and to argue vpon Conclusions neuer  
granted : he takes it *pro concessō*, that the Church of *Rome* is  
the *Catholike Church* ; which wee denie ; and the chiefest  
learned on their side, as yet, could neuer euict our deniall :  
for whether they take *Catholike* for *Vniuersall*, as contain-  
ing all the members of Christs Church, militant and trium-  
phant within it, *Rome* (being but a particular City, and  
the true Iurisdiction confined within a limited Diocesse or  
Prouince) cannot be it : or take *Catholike* for the *profession*  
of the true Faith (as *S Cyprian*, for that purpose, calls that  
of *Africa*, the *Catholike Church*) neither can the Romish  
Church be, in that respect, so intitled. For what was said

Ep. 55. ad  
Cornel.

Esa. 1. 23.

Livinen. aduer.  
sus Her.

Gen. 3.

Rom. 13. 14.  
Gal. 3. 25.

of the Church of the *Jewes* in her corrupt state, is too true of *Rome*: Her gold is mixed with drosse: and *She*, whose faith was plight to *Christ*, is become an *Adulteresse*.

126. And if *Vincentius* his rule be true, that it *Only* is to be accounted *Catholike Doctrine*, *Quod semper, ubiq, & ab omnibus creditum est*, neither shall *Rome* be proued *Catholike*, nor *England Heretike*. When either of these is soundly determined, then let him plead her *Ius acquisitum*. So truly called indeed as *Rome* now stands possessed thereof, *per usurpationem non bona fidei*, hauing archieued it by fraud and fine force, where she hath interest: (& this is *HER Torment*, that in *England*, where she once had that *Ius acquisitum*, awing our Princes, enuassaling our Prelates, exhaulting our substance, and selling our dignities, it is now *Ius amissum*.)

127. For that *right* which the true *Catholike Church* of *Christ*, and euery visible part thereof, within her compasse, respectiue, hath against *Heretikes*, either for their conuerſion or chastisement, is *Ius innatum*, bred within it, and vnſeparable from it: for no sooner was there a *Church* designed, but *this right* was annexed: *Semen Mulieris conteret Caput Serpentis*: as the enmitie for contradiction, so the right for suppression, is natiue.

128. If the challenge of *Acquisition* bee in respect of *Baptisme* (which is *Allens* claime, and this *Page* of his doth sooth him in it) as it is an iniurie to our Church, so is it a blasphemie against *Christ*. Neither the *Spirituell Mystery*, nor the *prescribed forme*, nor the *intended effect* of *Baptisme*, directing any way, or making vs in any thing liable to the Church of *Rome*. First, in *Baptisme* for the *Mystery*; there is an *Indument* and a *stripping*, which the ancient Church reduced to two words, *Credo, Abrenuntio*: in the first, there is the putting on of our Lord *Iesus Christ*: For as many as are baptized, haue put on *Christ*: First, as a Lord, acknowledging no other Master, whose voice to heare, whose doctrine to relie vpon, but *only* his. Secondly, as *Iesu*, assuring themselves, that there is no other name vnder Heauen whereby

whereby they may be saued. Thirdly, as *Christ*, aswell their *annointed King*, submitting themselves to his will, giuing their names to his warres, and swearing themselves his Subiects : as also their *annointed Priest*, resting in his *Oue Sacrifice*, as the *Onely* sufficient. Heere's no mention of *Romes Church*. In the *(stripping)* part, they renounce and forsake the works of the Diuell and Flesh : and into that part, indeed, (if with *Saint Paul*) *Heresies* bee marshalled, *Rome* (the nurse of them) is renounc'd in *Baptisme*.

Gal. 5. 26.

129. For the *Forme*, it is by our Sauour appointed to be in the name of the *Three Persons* of the *indimisable Trinitie*, and so it is performed ; neither of *Cephas* the surnamed *Rocke*, nor of *Paul* though a great Apostle, much lesse of *Peters* successor, that beareth *Pauls Name*. For the *End*, they which are *Baptized*, are thereby made both the *Sonnes of God*, by adoption and grace, inuested with an *Inheritance* euerlasting ; and *Priests to God*, to *Offer* and *slay* ; to *Offer* that *mundaam oblationem* (which *Cyrl* expoundeth *in solidum* *munus*), the cleane and vnbloody Sacrifice of *Praiers*, and *Thankes*, to *Slay* themselves, mortifying their affections and lusts.

Mat. 28. 10.

1. Cor. 1.

Gal. 3. 26.

Apoc. 1. 5.

Mal. 1. & *Cyrl*,  
*Alex. in eum*.

Rom. 12. 1.

130. And what makes all this to the *Ius acquisitum* of the *Romish Church* ouer the that are *Baptized*? yea, though they were *Baptized* in the midst of *Rome* ? vnlesse they can soundly prooue it to be the *Onely, true, and vnerring Church*; and that it neither hath swarued, nor doth adde to that faith and doctrine, which they that are truly *Baptized* are bound (by the *Scriptures*) to professe in *Baptisme*?

131. Therefore wee, hauing as good cause to be perswaded of our *Church*, aswel in assurance of Gods promise, truth, and presence within it, as her iust right for suppressing *Heresies*, make no doubt, but that against them of *Rome*, we may as lawfully proceed, by compulsaerie means, and by this OATH, as they against vs by the like.

132. „ HEE denies it both by *Reason* and *Example* ;  
„ *Reason, because they had possession long before vs* : *Example,*



„ because neuer the like Oath was exacted afore time in this  
„ Nation, or elsewhere by other Kngs.

Cypr. ad Pom.

Conc. Caribag.  
apud Cypr.

133. Possession for hold, and Prescription for time, may be Pleas in Ciuill Courts, but no sound Arguments in case of Religion; for the first may be a Claime by intrusion (which is their Case that plead for Rome) and the other the antiquitie of error, (for so is prescription without veritie) therefore when truth appeares, let custome yeeld to truth, was the conclusion of a Councell. But what is all this (if it were true) to the OATH of Ciuill Allegiance? Doth it exact of them a renouncing of their Baptisme? or their opinions in Religion, concerning Faith and Doctrine?

Sigeb. ubi supra.

134. „ Yea, but there was neuer the like OATH heere,  
„ or elsewhere exacted: If he meane for Temporall Allegiance in the submissiue part thereof, it is an vntruth; our Chronicles are full of Examples to that purpose; and there is no Christian Prince, but vpon occasion, inforceth the like vpon his Seruants and Subiects. A Frier of their owne mentioneth *Iuramentum fidelitatis* to Kings 600. yeeres agoe. If in the Exclusiue part, for the abiuring of the Popes temporall right (whether directly or indirectly) ouer Kingdomes and Nations; if other Princes doe not the like, we iudge them not: perhaps it is in some of them an infused perswasion, that it is not lawfull; in others peraduenture it is a violent restrains, if gladly they would, but cannot be suffered.

135. If with vs neuer the like before, (suppose hee say truly) first, looke to the Motiue; it was vpon an occasion (wee must repeat it, though it vex him) Singular from all Examples. Secondlie, the Pope was neuer so insolently busie with any Nation, nor his vassals so unnaturally malicious with this Land heere tofore, as of late with Our Soueraignes and Kingdomes; which, but for him, our Gracious King might enioy with a Peace more continuall and happy: then Solomon or Augustus. And so hauing done with his long Preface (which is like a flash of Lightning before a Thunder) wee now come to the Thunderbolt it selfe (as his

Maieste

Maiestie well calls it) I meane the *Breues* (not *Musicall*, but *Fulmineous*) of *Paulus Quintus*: wherein hee agreeth with him of his owne name in the Acts, *Qui spirant minas, thundered out threats against the Disciples of our Lord*: but differeth from him in that very case in some respects.

136. For first, the other did it before hee changed his name: while *Saul*, he breathed his minaces against Christ: being *Paul*, he preached the faith of Christ, and Obedience to Princes. This man, while he was *Burgeiss*, was in effect *Paul*, that is, (as the name signifieth) a *still silent man*; for ought we read of, he neuer *breathed* word for Christ: no sooner doth he change his name (hee is *Saul* indeed, his throat an open Sepulcher) but he threatens and thunders against Christ: if not the *Messiah, our Lord the anointed*, yet against our King the Lords anointed. Secondly, the Apostle was but a Commissioner subordinate, vnder the *High-Priests*, for Gods truth (as he thought: ) this High-priest (being the cheefe Commander himselfe) in his owne name sentenceth, and for his owne sake pursueth, and in his owne claime, as he pretendeth. *Saul*, while he was striking, was stricken into his *Conuersion*, *Faxit Paulo huic*; yet it is folly to wish where there is no hope.

137 *Retraction* argueth modesty (saith *S. Augustine*) and is a preamble to conuersion: Defense of a fault, doubles it (saith *Philo*) and is a forerunner of obduration; which is the Popes sinne, in setting vp this Epistler, as his *Vindicator*: and because it might be [*Labra Laccus*] semblable to the former, whom before hee vsed as his *Vulcan*, to fashion his *Thunderbolts* (the force whereof was broken by the *Apologie*) he now makes him his *Theyses*, by a shifting and shamelesse Libell, to *raile* downe that *Apologie*.

PARAGRAPH. 2.

Num. 1. For, as if he were borne among the *Lindians*, who vsed to offer their sacrifices with execrable maledictions, and did thinke his Booke (as they their holy Rites) to

Act. 9. 1.

Of Ambrosius.

Saul signifies a Sepulcher.

Act. 9. 4.

Retract. lib. 1.

Hieronym. ad Chromas.

Strabo Herodot. Liban. lib. 1.

hee

bee prophaned and vnacceptable, if at vnawares a good word should fall from him : after hee hath begun his *Second Paragraph*, and in one *Solition*, contriued the Summe of the *Pope* two *Erenes*, presently for 16. whole Numbers together, as if hee had an Impostume of venomous filth ranckling within him, and nothing could burst it but the *Blessed Memorie* of *QUEENE ELIZABETH'S Sacred name* ; vpon a breefe mention thereof, he disgorgeth out of his filthy throat, by his diuellish pen, the basest and most barbarously loathsome contumelies, against *HER*, of *WHOM* to speake as the deserues, I am vnable ; and in what I can I am vnworthy.

Hof. 9. 11.

2. *SHE* was a daughter of the *blood royall*, borne to the Crowne (in the Prophets words, *from the Birth, from the Wombe, from the Conception* ; ) a Princesse aduanced to the Crowne in apparant right, and by vncontroleable succession : an *Imperiall Monarch*, wearing the Crown with most absolute command.

Virgil,

3. *Sola domum & tantis seruant fœmina sedes : a famous Empresse*, or rather indeed the very *Impress* of fame, blazoned out, not by home-bred fauourites, but by forraine trauellers and writers, before and since her death (yea euen her enemies, both for Religion and warre) to bee in her time, and for her Sex, *the Starre of Souereignty ; the mirror of Principalltie ; a terror where enmitie ; the Load stone of Maiestie*, drawing to *HER* Ambassadors Christian, not Christian only for enteruiew and Salutation ; in truth, for view and admiration. For when they had satisfied themselves with her sight (and hardly could they bee satisfied) what *Sabaas Queene* once said of *King Solomon*, they all concluded of *HER*, that which often fals not out (saith the *Orator*) their eies had overcome their cares, and truth had out-strip fame ; report was lesse then veritie, and her renowne farre short of her desert.

Orosius.

Bizarus.

Mercur. Gal-  
lob. &c.

1. Reg. 10.

Tully de Re-  
pub. in frag.

Ecclef. 10. 17.

4. For had *SHE* beene *Royall* in *Blood Only* (and that's a blessednesse to a *Kingdome*, when the *Prince* is the *Somme*

of

of Nobles,saith Salomon a King )and not Prudent in Govern-  
ment,nature might haue claimed the honour, but the State  
beene weakely managed. It is the Prudence of a Prince  
which swaierh the Scepter, as the sterne guides the ship :  
and Prudent she was, *Etiam supra Sexum*, saith Thuanus,  
and hee no Protestant: or had she been sagely Prudent, and  
not Religious, her directions had beene no better then A-  
ristotles Politikes, pagansh and prophane; for many heathe-  
nish Kings haue excelled in them: but so Religious shee was,  
that the way she made in this Land *Ad Euangelium Regni*,  
for the Gospell of the Kingdome, made her Realme to be ac-  
counted *Regnum Euangelii* the Kingdome of the Gospell: So  
much saith Meteran, and more then that, and yet hee no En-  
glish man: In breefe, had she beene Religious alone, and  
not indowed with others vertues, gracing her as a woman,  
furnishing her as a Queene, deuont shee might haue beene,  
but retired; her Counsellors Graue, but not at all directed,  
perhaps oft thwarted; her people many, but in peace vn-  
armed, in warre dishartned.

Hiſtor. lib. 12.

Lib. 13.

Naxian.

5 Therefore, besides thoſe two supporters, of a State, as  
Naxian. calls them, which were in her most absolute,  
Prudence and Fortitude; that for direction, this for defence  
or annoyance as occasion serued: her other graces of  
minde (either ſuting with her Sex, or fitting for an Em-  
preſſe) were ſo viſible, ſo eminent in her, ſo innumerable  
for the varietie, ſo vnexpreſſible for the dignitie (ſaith  
Bixarius an Italian) that as Demosthenes once ſpake  
*quæſi capulus æſti in his ſermonibus* &c. All her actiõs being royally vertuous,  
vertuouſly religious, and Religiously wiſe; her Wiſdome  
ſeaſoned her Religion, her Religion ſanctified her Policies,  
her Policies graced her Diſcent, all of them together  
wrought her Immortalitie: and her Immortalitie is ac-  
companied with Renowne vpon earth, and Reward in Hea-  
uen.

Hiſtor. Geneſ.  
lib. 3.  
Demoſt. de  
Corona.

6 The first; Records in print, Forreine and Domeſticall,  
doe proclaime. Omit all but two, as most ſiting for this  
place.

Ban. Sup. in  
presat. ad lect.  
orem sol. pe.  
nult. a.

Numb. 23.

Quod ibi pag.  
274.

place. An absolute *Queene* shee was, who is thus basely traduced; a most absolute *Monarch* shall speake for her: a *Railing Jesuite* he is that thus *reniles H E R*; as *Railing Priests* of his owne *Religion*, shall testifie of *H E R*.

7 The first, *HIS SACRED MAIESTIE*, who, by his place, knewe what a *Queene* should be, and by his experience knewe what a *Queene* she was, when hee had neither cause to flatter her, nor neede to feare her, writes thus of her. *In England raignes a lawfull Queene, who hath so long, with so great wisdom & felicitie governed her Kingdoms, as I must in true sinceritie confesse, she like hath not bene read nor heard of, either in our time, or since the daies of the Romane Emperour Augustus.*

8 In the second place, heare *Balaams Priests*, like *Balaam* himselfe blessing against his will, and beyond his hire) uttering a truth, even perforce; *Our Noble Elizabeth Prince Peregall, and Paramount, and Paragon the so. admired at Saba of Europes England; as also, the world hath wondred at her more then ordinarie Endowments of Princely nature: giving place to none of former, present, or future times, persons, or ages, for, and in all points attending at the gates of Royall Honour, and thronae of Regall Maiestie.*

9 For her *Reward* in heauen; if restraints of libertie, and pursutes of malice for Gods truth, inflicted through Iealousie, and indured with singular patience; if a release from them vnexpected, followed with honours and blessings, neither interrupted by others, (whether *Treasons* or *Inuasions*) nor blemished by her selfe with vice Criminall or continued; if life shut vp after length of daies, and a full age, with a courage defying *Death*; with *Praiers* imploring mercy: with *Faith* assuring her *Praiers*; with *testimonies* witnessing her *assurance*; can bee preceding conjectures, or rather euidences of vnspcakable *happinesse*, wee may safely conclude, that *SHE* which passed through a *Crowne of Thornes*, (borne so constantly) to a *Crowne of Gold*

*Gold* (worne so tryumphantly) hath now gotten the *Third of glorie*, to enioy for-euer-lasting.

10 For can we thinke, that he which gaue her *patience* to be an humble *Confessor*; crowned her *humilitie* with honor, to bee a *Royall Queene*; Seconded her *Honour* with wisdom, to be a *Carefull Governour*; grounded her *wisdom* vpon religion, to bee a **DEFENDER OF THE FAITH**; adorned her *Religion* with incomparable graces, to bee an *example* of vertue for her owne to follow, and a *Load-starre* for other *Nations* to admire: that hee (I say) would leaue *HER* in the end, to bee a prey for *Satan*? Nay, rather, as hee shewed himselfe, at first, to bee her *Father*, chastising her in loue; and after that, her *God* in sanctifying her minde; and withall her *King*, in aduancing her *Throane*; so, much more to bee her *Sauour*, to make her an inheritor with the *Saints* in Heauen.

11 Now this *Renowned Queene*, this eternized *Saint*, (whose *memorie* may for euer be blessed) a *Black mouth'd Shemei*, this *Parsons*, famous for nothing but *Capitall Infamies*, hath defiled (I will describe him no other wise, then their *owne Priests*, his *owne selfe*, and his *owne Brother* disci-pher him.)

12 The *Priests*: a *Bastard by Birth*, a *Libellar by custom*, a *Factionist in Societie*; an *Expulst Academician*, rung out with *Bells* (as a carted Strumpet with pans) for a *graceles Companion*: a *Diabolicall Machenitian*: a *staine of humanitie*: a *Corrupter of all honestie*: all which and more, (as if with shamelesse *Bastio*, he delighted to heare himselfe so luely described, he repeates with a kinde of ioy in another pamphlet of his owne.

13 Vnder his *owne hand*, a *Chameleon* for his Profession: a *Backe-sliding Apostate* from his witnessed assent to the *Articles of Religion*: a *perim'd Intruder* into Priesthood; (hauing once sworne the contrary) a *dissolute Libertine* in choice, in Act, in maintenance.

14 By his *Brothers testimonie*: a *Fugitive* with discontented

Quod lib. pag.  
236.237.

Plant. Pseudol  
manifestat. pa.  
106.6.

In a paper  
left by him in  
his study.



*Literis scriptis  
ad Epist.  
Basilon.*

tented Runnagates; a *viperous Comploster* against his countrie; a *Firebrand* of ireasonable Combustions by pen and aduice; and (which is of all other most remarkable) a *Iesuite by proxe*, a *Volarie by Substitution* of one of his Associates that died vpon a suttler of figges; a *Paduan Mountebanke*, and an *Empericall Quack-Saluer*; (let not the Pope anger him, he hath studied Physicke for the purpose; witness *Allen* the Cardinall, and *Sixtus* the Pope, say the Priests) a *disdainefull Scorne* of all reproofe or Councell; and yet a *scorned vassall* by all the Popes hee hath serued; of an *aspiring desire*, but defeated of any eminencie which hee expected: and, but that they vse him in this kinde (which is his onely vertue) as a *Dogge* to snarle, and bite, and rage at his owne Country and Nation, they had dealt wi h him ere this, as the old *Romanes* with their *Dogges* in the *Capitoll*, vnlesse they did *barke*, their legges should bee broken; except *he* doe still *Libell*, his Pasport will quickly be sealed: The name (I say) of that Sacred Maiestie, now resting from her labours, this *Canker of Youth*, this *Spawne of Vipers*, this *Slave of Satan*, (from her birth to her graue, yea, and lower then the graue) hath *contumeliously*, *basely*, *barbarously* defiled with *ignominious*, *unnatural*, *beastly*, and *lequā* *slanders*.

*Cicer pro Sex.  
Ros.*

*2. Sam. 16. 9*

*Horat.*

*Virgil.*

15 And as *Abisai* said of *Shernei*, *Why doth this DEAD DOGGE*——(neuer Title suited him better then that; being, euen while he liues, a *rotten Carcase* of a poisoned Curre, infected in his intrals, and infecting with his fauour the aire hee breathes, and the land where he had his first breath: a *minging Curre*, biting *HER* behinde, when she cannot turne backe: (*Sic mortuo Leonis rabidi insulant Canes*) at whose very looke *he* would haue fled with haste,

—— *Candamō remulcens*,  
haue closed his blacke mouth: A *Carrionly Curre*, entring her Tombe, and exenterrating her very bowels to stanch his rage: yea, as if he were the *Porter of Hades*, *Carons Ma-*  
*Riffe*,

*blisse, Plutoes Cerberus*, he harrowes Tartar, and (I tremble to write it) seignes with a with, her *glorified Soule*, in a *gasty Ghost* to speake from HELL, Numb. 3.)

16 O Blessed Trinitie, the concurrent Creator, Saviour, and Sanctifier of her Princely Soule and Body? and all you glorious Angels, which enuiron *Her* (now posselt with blisse;) and all you Kings of the earth, who either admired or loued *Her* while *Shee* liued, or respect your owne Fame when yee are gone; can yee endure this hellish Blasphemy, and brooke these slanderous impieties in silence, and vnr-  
uenged! Neuer was *S. Iames* speech verified more of any then this *Rabsheks* tongue, *It sets on fire the course of nature, and it selfe is set on fire of Hell*: the fuell whereof, beeing brimstone, it rageth (as you see) in burning with vnpartiall furie, and with lothsome stench.

Iames. 3. 6.

17. But againe I say with *Abishai*, *Why did this dead Dogge thus curse my Lord the King*, our late *Queene* and *Souereigne*? What occasion was giuen him to reuel thus? Oneie a short, but pithy and worthy recordation of *Her Clement government* (which is His Maiesties singular vertue, and gaines HIM loue with God, and honour among the good, neuer to name *Her* but with some preface or addition of Princely respect) and not by the way, or from the purpose; for the Pope in the very entrance had *mept* him into it, hauing be-blubred his first *Breue* with pitifull Lamentations, for the Afflictions and Persecutions (forsooth) which the *Catholickes* many yeeres endured, for their Faith and Religion. HIS Maiestie therefore (because it must be meant in either of both their times) first acquites *Her*, and lets the Pope see, that his teares, were either as a *Crocodiles* (false and dissembled) or as a *Womans* (caulelesse, and for fashion) assuring him, that neuer *Papist* was punished by death for his Religion; but the Pressures then in-  
dured (in *Her* time) were extorted from *Her* by their own misdemeanour; begun vpon *Pius Quintus* his Proscribing her Realme, Excommunicating her selfe, and authorizing

K 3

her

Apolog. pag.  
16.17.18.

her Subiects to take Armes against Her: continued by the frequent and *Hydra-headed* disturbances of her Stœre and Person; what with forraigne Inuasions, domesticall mutinies, priuate Intentions and Assaults for Murder, with weapon, with poison, and *all from Rome*. And therefore, comparing their offenses, and her punishments, (the cause, not the peine denominating Persecution) *She* should be found a *GRATIOVS PRINCE*, and no *PERSECVTOR*.

1. Reg. 20. 33

18 These few last wordes (as the seruants of *Benhadad* served the King of *Israell*, *Festimantes rapuerunt verbum ex ore eius*) this *Sebustite* hastily snatched at; and, as if hee had swallowed a Purge of *Scammony*, our gushes this loathsome gulfes of *consumelies*, filling fūe whole leaues with *despight*, *disgrace*, and *slannder* of the *Lords Anointed Queene*; and that (with Reuerence be it spoken) euen into his *Sacred Maiesties* Princely face: challenging him, first, of *Prophanenesse*, for borrowing a phrase from *Heathen Writers*, expressing thereby the charitable and Christian discharge of a Kingly office, in acquitting her with her due praise (after her death) for her perpetuall memorie, from that false Imputation of being a *PERSECVTOR*: he added, that hee had *sacrificed* (if he might so say, for that he added) vnto the *M A N E S* of that *desunt Lady*; that is, had done her her right in recording her iust commendation.

Apolog. pa. 18.  
numb. 5.

Genes. 42. 15.

19 And this hee proclaimes for a *prophane Heathenish* speech; as if his Maieftie had sworne *By the life of Pharaoh* which *Ioseph* did, and the Holy-Ghost (if it were a fault lets it passe: and as though *Christians* might not lawfully vse Phrases, Metaphors, and Prouerbs of *Heathen* men to good purposes: which *S. Hierome* allowes by an elegant Allegorie (out of *Moses* law) of taking to wife the *Captive Woman*, after her nailes were pared, and her haire cut: and *S. Augustine*, by allusion to the *Israelites* conuerting the *Egyptian* spoiles to their owne vse; for warrant whereof, some

Epist. ad Rom.  
Oratorem.  
Deut. 21. 12.  
De Doctrina  
Christiana.

some of the *Fathers*, and amongst the rest *S. Basil*, haue written whole Tractars.

20 Yea, doth not the holy-Ghost himselfe so ? *S. Luke* in naming the badge of the Ship (which was no essentially note, if it had pleased him to omit it) wherein *S. Paul* sailed, *Διονειπος*, which is *ad verbum*, *Iupiters boies* or *sonnes*; did he thereby allow himselfe, or would he deriue to Christians for a truth, *that* fabulous storie that *Iupiter* had such sonnes; that they were the Gods of the Sea; or taken to heauen, and made *Starrs*, and *Signes* in the *Zodiacke*: or that the ship was the more luckie for carrying their Pictures, which was the generall opinion then receiued among the Idolaters?

21. Or more neerely to purpose: *S. Peter*, in expressing the torments of Hell, whereinto the Angels that first fell, were cast, vsing the very wordes of Poets, *ουκ εις ζουαν τρυφης*, that they were committed to chaines of darknesse, being cast into *Tartar*: did he allow thereby *that* Fiction of that *Cathartes Caput*, that lowest guise with brazen wals and iron chaines described by the Poets? Or *S. Paul* at *Athens*, disputing about the Altar erected to the *VNKNOWN GOD*, applying that halfe verse of an Heathen Poet: *τις γαρ εστιν ιουπυς, We are his Generation*: Shall wee thinke hee thereby meant, that wee are all the offspring of that their fained *Iupiter*? (for so *Aratus*, from whom he fetch't it, vnderstood it.) Or *Nazianzene*, by vsing the Prouerbe of *Orcigalca*, or *Origen*, of *Plutons Cassis*, did they approoue thereby of *Homers* Fictions, of *Mineruaes* playing bopeepe with *Mars* vnder that *Helmet*? No: but manifestly arguing to our purpose in hand, that good vse of Poets phrases, without any challenge of *Prophanenesse*, euen in the highest points of religion may be made.

22 And therefore this *Hick-scoring-mate* shewes himselfe to be *MANES* in Greeke, that is (as the word was then vsed) a *Slauish mad-braine*, thus to twit his Maiestie, as if by *Manes* he meant *Infernall Spirits*, or *HOB GOBLINS*,

Act. 27. 11.

2. Pet. 2. 4.

Homer. 31. 8.

AG 17. 23.

In Phenomen.  
Naz. sm. li. a.  
Origen contra  
Cels. lib. 1.  
Iliad. 5.

Calins, Rhod.  
lib. 25. & A-  
lex ab. Alex.  
gen. dier.

*L I N S*, as he scoffingly translates the word (which indeede is a Name and Fiction of Popish terror, inuented by illuding Papists to bring their holy-water and Orizons ( as *Scarre bugges*) in request with superstitious ignorant people, whom they had blinded :) whereas the word *MANES* alone is not so applied, either in Grammaticall or Historicall sense, by the most iudicious *Heathens* themselves, except they ioine [*Dij*] vnto it.

*De Sacr. Demon.*

*Festus & Macrobius, in stat. lib. 1. cap. 3.*

*Lib. 9. cap. 10.*

*Aug. de Cinit. Dei.*

*Luc. 16. 38.*

*Iude. vers. 10.*

23 For as *Apuleius* witnesseth, they present vnder that Name, the Soules of those departed, which were *Melioris meriti*, as *Iouis MANES* in *Macrobius*: and so doth *Festus*, deriuing it from the old word *MANA*, which signifieth *Good*; and therefore they which Sacrifice vnto them, in memorie of them, called them *MANES*, that is, *Good Spirits*; as contrariwise, those which were very *Bad*, they called *IMMANES*: and neuer came in Hell, but, as *Rhodigin* will haue the word deriued from *manare*, are conueied into the bodies of men at their first conception. Take it at the worst, it is applied to those Soules, by *S. Augustines* relation, whose state is vncertaine whether they deserue well or ill.

24 So that, to suppose that *Renowned Prince* to be in Hell because that His Maiestie mentions her *MANES*; as it shewes his ignorance, so it bewraies his hellish troubled conscience, *Quasi suos patitur Manes*, which euer threatens to it selfe feare of cruell torments to succcede: (*Nam sua semper minatur sibi perturbata Conscientia*;) and therefore, being lesse Religious then *Dines*, who would haue kept men from thence, hee will needes send others into Hell before him: for hauing a selfe-gultie Soule, that hee is one of them that are *Prescripti in hoc Iudicium*, bill'd by the Diuell, and enrolled in that Catalogue of the damned, which *S. Iude* mentioneth, knowing himselfe, and feeling within him, (which makes him to be so earnest with the English dead Saints to bring him to Heauen) that he hath all the markes of a *Reprobate*; his braine, the forge of mischief

chiefe; his face, the Anuill of Impudence; his heart, the Mint house of Treasons to his Country; a libelling hand restlesse and truthlesse; a railing tongue without measure or discretion; his throat an open Sepulcher; his feet swift for blood-shed; *Et interiora Impietas*, his very entrails the Inward of Impietie: In brieft, the engarbled Anatomie of a damned wretch, being branded with *Caines* marke, that no man may attach him to punish him heere, as reserved by God himselfe to be reuenged for all, by his owne mightie hand.

25 This *δυναστεύωντος*, thus guiltie to himselfe (as if hee had already conference with the Diuell, to whose Kingdome he hath before-hand sworne himselfe a vassall) presents *QUEENE ELIZABETHS* Ghost appearing from Hell, which neuer in her life committed *Hellish* crime, and whose soule resteth (no doubt) in *Abrahams* bosome. Whose *MANES*, that is, whose residuall memorie, will both *Manere* and *Manere* by diffusion and duration; as well extend it selfe with glorious renowne ouer all Nations of the knowne world, as endure for perpetuall Generations of succeeding age, to the worlds end.

26 And *HIS* part heerein, *His maiestie* (as we see) most royally discharged, in *Sacrificing* to *HER* memorie, that is, performing this action, both kindly, as to his *Parent* (so he expresseth himselfe by the Latine word *Parentari*) and also in solemne manner with hartie affection, and vnfeinedly; for that is *Sacrificing* in the *Metaphor*, both by diuine and humane learning.

27 And surely, (as it was said of *Cesar*, that in renewing *Pompey* his decayed *Statua*, he had erected and established his owne) his Maiestie in thus recording *her* praise, and freeing *her* (being dead) thus gratiouly from imputed slanders, *Exegit Monumentum sibi are perennius*, hath fastned in the hearts of the true English Subiects, an vnremouable Monument of his Royall Nature, and neuer perishing fame: and may serue for a *Precedent* of a most

L

Regall

Quod li.p. 237

Psal. 9.

Gen. 4. 15.

Tit. 3. 11.

Apolog. lat. pa.  
18.

Plutar.

Horat.



Regal disposition to all Princes of the world, not to winne reputation to themselves by blemishing or concealing the vertues of their *Antecessors*.

28 In which sense (for it was no other) his Maiestie might vse that borrowed phrase, (especially uttering it with a *Deprecatory Parenthesis*, as it were in modesty asking leaue for the passage thereof; secretly thereby insinuating, that otherwise it was that which (among the *Rhetoricians* (is called *Andax Metaphora*) His Maiestie, I say might better vse it then *Parsons*, who without blushing or straining courtesie, dedicates a printed Calendar (a lying Legend of his owne) to the *Saints in Heauen*; whom, as if their bodies and soules were already there vnitd, he calleth *WIGHTS* of such worthinesse: and as if they could literally read from Heauen to Earth (at least by reflection) he directs them from *Page* to *Page* in his Booke, that there they may read how they are iustled out and confronted with *Englisb Martyrs*.

29 But how will this *Censuring Aristarchus* interpret that place of their new *Conuert* of *Old-castle*, who in that frapling discourse of his *Italicall* progresse, telleth, that hee with his company being at *Millan*, among other speciall rare Monuments, which they went to see, they came at last ad*pissimi* *Ambrosii iunioris MANES*? Will hee translate it in his scoffing stile, to the *INFERNALL GHOST* or *HOB-GOBLINS* of that younger *Ambrose*? (so that Changeling intitles *Cardinall Borromaus*, whose tombe it was.) Be it so: then *Cardinals* belike may goe to Hell, and their tormented *Ghosts* may walke: but thus the *Relator* will thinke himselfe abused; for he there describes *Borromee* to be a man of *admirable sanctitie* while he liued, of more *admirable grace* after his death: for his *MANES* wrought miracles equivalent to all *SAINTS*. Will he turne it to the best sense for the *holy memory* or *sacred monument* of that *Sainted Cardinall*? Why then may not his Maiestie, speaking of a dead *Princesse* (so *Religious* and *Renowned*)

Third part of  
his 3. Con-  
uerf.

Page.4.

Page 7.

Justus Baron.  
Epist. sacr.  
li.3.ep.14.

Renowned) vse the same word for *HER* blessed memorie, which, like that *precious Oile* in the Gospell, not onely with the fauour filled the whole house where it was powred, (this *Land* where she liued) but the whole world with the report thereof, wheresoeuer *HER* name is mentioned? Will he say that *SHE* was an *Heretike*, but the *Cardinall* a *Catholike*? That vents his *malice*, but withall confutes his *scorne* and *ignorance*; because thereby he confesseth that *MANES* may be vsed for the memorie of men departed, who neuer came in *Hell*; vnlesse he will reply, that *Borromee* was in *Purgatorie*, and all that while his *Ghost* walked. But, that hee might seeme with some reason to conclude *HER* in *Hell*, he saith, *She walked not in the ancient waies to life, especiallie those of Morification by Praier, Almes-deeds, Watchings, wearing haire-cloth, and the like.*

30 First, *What art THOW* that indigest another mans seruant, seeing that euery man shall beare his owne burthen! Secondly, fasting with sower countenance, praier in open places, dole of Almes with proclamations, are ensignes of Hypocrites, in our Sauours iudgement: and how knowest *THOW*, whether (her chamber being shut) she praied in secret? Yes, and in publicke too, seldome missing praiers once euery day in her Cloister, neuer omitting the Sabbath; silent at the hearing, deuout in the pronouncing of them; enduring in others, neither absence from them, nor irreuerence at them. For her reliefe of the poore of all sorts, her Almosners allowance, and priuy purse, are more fit intelligencers then such Sycophants as *Parsons*. Thirdly, such outward habits of *Morification* (as *Iesuses* tearme wearing of haire-cloth, and the like) might argue *Ahab* (who went bare-foot in Sack-cloth and Ashes) to be a mortified creature, as well as the severest *Selfe-chastising Iesuite* of you all.

31 Indeed shee was no *Cloister-Nun*. A *Queene* shee was, and a State shee had to manage, a people to gouerne,

Matth. 26.

Rom. 14. 4.  
Gal. 6. 5.

Matth. 6.

1. Reg. 21. 27.

1. Tim. 4. 8.

Gene & Tull.  
in Vir.

2. Sam. 21. 17.

1. Sam. 15. 17.

Genebrard. a.  
913. 973.Turrecrem. li.  
2. de Ecclef.  
ca. 103.  
Fascic. tempor

and much businesse to attend, *Bodily exercise* (saith the Apostle) *profiteth nothing, but godlinesse*, that is, *sound Faith with a good Conscience answers with God*, and argues a mind newly regenerate. The highest praise of *Mortification* is resistance of sinne, where there are the most objects of temptation. *Marcer enim sine aduersario virtus*. And therefore greater in H E R then in your *vestall*, and sometimes *disuosted Nunnes*; who commanding in a Court of all delicacies and plentie (besides her most exceeding temperance in Diet, and her daily retiring her selfe from company, to an assiduous, orderly and attentue reading) was of most chasties and eares, not enduring in any (that were about her) either a light vnseemely gesture, or a lasciuious word.

32 Fourthly euen to be a *King*, and to gouerne as a King should doe, is a *Mortification* of it selfe; for that cause he is compared to the *Candle of Israel*, which though it shine bright, and be set aloft, consumes it selfe in burning to giue others light: And to the *Head* in the body, eminent for place, but most turmoiled of all the members, when *they* rest at ease. Fifthly, it would winne some more credit to the romish Church, if most of their *Heads*, for many yeeres together, (whom they call *Christs Vscars*, but their owne Stories call *Vgly monsters*) could haue led their liues with as few sinnes of note, and as many true signes of *Mortification*; and lest their liues with as much reputation of honour, as she hath done. Some of them entring like *Foxes*, reigning like *Lions*, and dying like *Dogs*; Hereticks, Atheists, Apostataes, Inceituous, Poisoners, Coniurers, and Blasphemers; Strucke by the Diuell in the Act of Adulterie, as their owne Cardinall doth auerre: (which inforced also one of their owne Writers to confesse, that *Holinesse* had forsaken the *Popes*, and betooke it selfe to the *Emperors*, *quorum illa non minima*.)

33 These might *Father Parsons* haue presented from Hell vpon his Traicall Stage, which their damned Ghosts, and let *Queene Elizabeth* alone; who led a life (to vse his owne

owne wordes) either wholly different, or most opposite to these, and therefore enioyeth that place, betwixt which, and that where they are, there is *Chaos magnum firmatum*, a huge gulfe set, that affords neither entercourse of passage, nor enter-parle for Exchange.

34 After this, for confutation of his Maiestie, who had commended both her Clemencie in making no rigorous Lawes against *Catholikes*, till after the Bull of *Pius quintus*; and her Pietie in not censuring with death any for Religion: (which is no more then, I will not say our owne Iudges, who should bee most skilfull, and our Statute-bookes, which are the most infallible witnesses thereof; but then *Genebrard*, an obseruer of our English course against *Papists*, as curiously despightfull as any *Chronologer* can bee, doth confesse: for though in the yeere 1559. hee saith some chiefe of the *Popish Clergie* were *nece & veneno*, by murder and death made away (which is a shamelesse vnruth) yet he mentioneth no Lawes either rigorous or moderate against *Papists*; till after the Bull of *Pius Quintus*, wherein hee proscribed her Kingdome, *Preda q̃ exposuit*, set it out to port-sale, and for a prei; which passed from him Anno 1569. and was fastned by *Felton* vpon the Bishop of *Londons Gates*, Anno 1570. and yet no Lawes made till the yeere 1572. when the Pope excommunicated her whom before he had denounced an *Heretike*, and now let loose her Subiects to Rebellion, as against a *Publican* and *Heathen*; and yet no Lawes mentioned till the yeere 1581. when *Campion* and *Sherwin*, with others, were sent hither; then (saith he) *IN DE* from that time, *Ingravescit latius legibus Anglicana Persecutio.*) Thus farre *Genebrard* iumpeth with his Maiestie. Nay, it is not more then one *Fa. Parsons* himselfe saith, that for twelue yeeres together the State & Courts was in great quiet, & no question made of Conscience or Religion.

35 Which to confute, the *Iesuite*, *Num. 5.* tels vs (our of *Saunders*) of the OATH of Supremacy and penall

Page. 27.

Luc. 16 26.

*Chronol. lib. 4.*

In his greene  
Coat. &  
*Quod li. p. 165*

Lawes made for hearing and saying *Masse*, before that *Bull* came; which are *Nihil ad Rombum*; his Maiestie speaking of Lawes whose *Peine* was death, *hee* mentioneth an OATH which was but the reuiuall of the like made in the time of *Henry* the eight, HER worthy Father, and of some lawes backed with *pecuniarie mulcts*, or losse of office and preferment.

36 And so, sleightly casting off that point, he leaues his *Maiestie* a while, and lets flie at the *Lo. Cooke*, who at the arraignment of *Garnet*, indignantly scorning that the *Higbpriest* of *Rome*, should in a *Breue* of his, call so great a Prince, (as *QVEENE ELIZABETH* was) *MISERAM FOEMINAM*, a miserable woman; by a description of misery, consisting of two Contraries, want of Comfort, and plenty of tribulation, shewes many reasons eident and demonstratiue, that shee, hauing abundance of ioy, and no touch of affliction, but blessed with all kinde of *Felicities*, could not be called *Miserable*: this the *Censurer Num. 6.* answers; first by a shifting euasion; secondly, by a false interpretation of Scripture, thirdly, a scandalous imputation vpon the *Holy Ghost* himselfe.

37 „ His euasion; that outward *Felicities* are worldlings arguments, no necessary improouements of Gods blessing. Indeede, whether a man bee loued of God or no, by externall prosperitie, no man can certainly knowe saith King *Salomon*, *nam vniuersa aequè eueniunt in isto ac in pio.* But, if not concluding demonstrations, yet at least, let them be probable perswasions of Gods fauour, especially when some of them to her, were such, that the verie enemies themselves (like the *Egiptian Sorcerers*) haue bene forced to say; *this is the finger of God.*

38 But why may not *Temporall prosperitie*, bee made an argument of Gods loue to *QVEENE ELIZABETH* and of her felicitie, as well as bee scored vp for one of the notes of the true Chnrch, by their beau-Clarke *Bellarmino*? which hee doth (verie strongly no doubt) in glea-  
ning

*Ecclel. 9. 1*

*Exod. 8. 19.*

*De notis Eccl.  
No. a. 15.*

ning three or foure examples in Warre (*Cuius alia communis*) against Heretikes. *Hall* the *Iesuite* (as you heard) reasons for the contrarie, reciting vnto *Littleton* for his comfort, certaine examples of *Hereticks* ouer-comming *Catholikes* in battle, and infidels ouerthrowing Christians. The truth is, they care not what they say, nor how they crosse each other, so they may serue the turne for the time in saying something.

39 The Scripture peruerterd; a part of the *Psalm*. Where (saith he) the worldlings made that their argument, for to  
 „ prone their felicitie, by their full Cellars; their faste kine;  
 „ their plentifull Castle; their beautifull and prosperous  
 „ Children; and make this their conclusion; *Beatum dixerunt*  
 „ *populum cui hac sunt*, for eades the Vulgar, they said Blessed are the people who haue these things: which is a manifest detraction; for it is the Prophets argument, as a great moriue in himselfe, to continue his acknowledgement of Gods blessing vnto him and his people: wherewith after hee had begunne the *Psalm* vnto the fourth verse, vpon present dangers he requeste deliuerance from the fifth verse to the ninth, and redoubles the same request verse the eleuenth: from thence to the 15. verse he sheweth what would be the happy effects of that deliuerance which in three whole verses he doth fully particularize, and then concludes all with a double *Epiphonema*, *Beatus populus cui hac sunt, beatus Populus cuius Iehona Deus*. So that what the Prophet makes a Religious ground of Exultation for Gods Praise, this *Iesuite* makes it the wordlings Insultation of their owne Iollity.

40 Whether of these is most true (omitting all other writers) a Popish interpreter, who dedicates his *Paraphrase* of the Psalmes to Cardmall *Farnesius*, shal determine; who expounds it, as spoken in the person of King *Dauid*. The reason of their mistaking (which otherwise interpret it) is easie to be giuen. First, the word *Asper* in the twelfth verse, the Vulgar turnes into the plurall, *Quorum* which

*Psalm*. 24. 11.

*Flamini, in Psalmos.*



In Psal. 144.

which is, according to the Hebrew, *vi*, or *quod*. Secondly, for *Banoni* which is, *filij nostri*, they translate it barely *filij*. Who shall witness this? no Protestant Grammarian, but Arias Montanus in his *Inter-linear Bible* & Guebrard too. Thirdly, that which misled them all, is the word *dixerunt* in the last verse of the *Latin*, which in the originall is not at all, nor any word semblable.

Luke. 11. 27.

41 When the woman in the Gospell cried out to our Saviour, *Blessed is the wombe which bare thee*; our Saviour denied not that, but answered her by a *Corrective comparison*, YEA RATHER *Blessed are they which heare the word of God*; which if the Psalmist had heere done in the last verse, and in the first part had said, *Blessed are the people which are in such a Case*, and then had seconded it by a *Correction*, yea, RATHER *Blessed are they which have the Lord for their God*, (as Guebrard would have it, to make their exposition hold with the Hebrew) some probabilitie there had beene of his application; but being pronounced in an *Ayndeton* without either disiunctive or corrective particle, *Beatus populus cui, beatus cuius Iehona*, So the Hebrew reads it, so Montanus consters it: the argument holds strong against his inducement, as implying, that the same Lord who blessed a people so farre as to be their God, is the same which also blesseth them with those externall felicities that they enjoy.

In eum locum.

Psal. 37. &amp; 73.

42 The third, which is a slanderous imputation laid upon the *Holy-Ghost*, is when hee saith, *That the spirit of God scorneth at them which so argue*; if hee meane of any place in that Psalm, hee dooth misreport the *spirit* of truth; the whole Psalm hath no such word; if else-where, hee should have named the place. It is true that good men greeue, and oftentimes murmur, yea almost reuolt, to behold the wicked flourish, and fare so well. It was Iohs, it was David Case. But first the *Holy-Ghost* comforts them, not by scorning at the prosperity of those men (tis his owne gift) but intimating that it is ioynd with many

ny slipperie vncertainties, and that the end thereof shall beeuilible and apparant miseries.

Psa 37. & 73.

43 Secondly, the iust men themselves obserue, that those ful-fed creatures do mixe their prosperitie with blasphemies against God; so speakes *Iob*, *They say vnto God depart from vs, and who is the Almightye that wee should serue him?* So *Dauid*: *They set their mouth against Heauen, and say how dost God know?* If *QV EENE ELIZABETHS* felicities had issued into such effects, then the more outwardly *happie*, the more vndoubtedly *miserable*: but shee blessing God in her selfe, and causing him so to bee, through her whole Realme and life, shee was *beata cuius* *Iehona Deus*, and therefore shee was *beata cui hoc erat*. But this is a small wrest, in comparifon of many other violences offered by *him* and *his* to the Scriptures; which they vse as *Procrustes* serued his guests, hacking them off, or racking them out, to fit them to their turnes. For the point in hand, Saint *Augustine* shall conclude it: *Beatus est qui habet omnia que vult, et nihil mali vult*. Blessed is hee who hath all that hee desires, and desires nothing but what is good, & that was *QV EENE ELIZABETHS* case.

Iob. 21. 14.

Psal. 73 9.

Plus. Theseus.

Aug. de beata Vita.

44 His second stitch against the *cheefe Iustice*, is, the description of *miserie*, as consisting of two contraries, *COPIA* & *INOPIA*, which, saith this profound and great, read-Scholler, *Is a miserable one indeede, neuer heard of before; ridiculous in Philosophy, and absurd in Common sense* *πονηρος οντις* saith hee in the Poet: and *who is this* brags thus? (may the *Lo. Cooke* say) was hee euer Grammer Scholler? hath hee not then read in *Ouid*, of one that complaining, as of his greatest *miserie*, vttered in these words,

Euripid.

— *inopem me Copia fecit* —

Narcissus in Ouid. Metam.

Had hee beene either with *Vlysses* in *Hell* (and it seemes hee hath beene there, hee is so nimble in fetching vp Ghosts) or with *Homer* in describing *Tantalus* his torments, which were no other then those two contraries,

Ovid. 2.

M

Plenty

Eustathius.

Jnepiß.

Arriani. Epist.

Simplicius.

1. Reg. 4. 31.  
Eccl. 4. & 5.Rom. 7. 24.  
Vers. 18.

1. Cor. 4. 8.

*Plentie* and *Want*: hee should there finde the *Poet* (and hee is no ridiculous Author, either for *Poetrie* or *Philosophie* if wee will credit the *Arch-bishop* of *Theſſalonica*, an other manner of Scholler then this insolently ignorant *Iesuite*) the *Poet*, I say, to call them *ἡδονὴ δόλαι* *greuous and dreadful MISERIES*. What saith hee to *Horace*, who thinkes it as great a *miserie* to haue *plentie* of wealth, and *Want* of the vſe, as for a pur-blinde man, to haue goodly pictures, and dim eies to behold them?

45 And if hee had read *Epictetus* his *Enchiridion*, or thoſe which comment on him, he should finde it a *Philosophicall* conclusion, that thoſe *two contraries* make the greatest *miserie*, when a mā poſſeſſeth much & yet deſireth more. For where deſire is, there is alwaies want: ſuch a man, ſaith one of them, *frustratur utriſq; dum utraq; conſectatur*, hee wants what hee craues, and enioyes not what he hath.

46 And then in Diuinitie, *King Salomon*, no meane Philoſopher, (the *Sonnes of Mahal* came ſhort of him in that ſkill) found that to bee *afflictionem peſſimam*, a moſte vexing *miserie*, as any vnder the Sunne, when with *ſatietie* of *riches* (which implieth *plenty*) there is ioyned an *inſatiable* eie (which argues *Want*.)

47 And euen in Caſes of Conſcience; were they not thoſe *two Contraries*, *Plenty* of good deſires in *Saint Paul* to doe well, but *want* of abilitie to performe thoſe deſires that made him to crie out *miſer ego homo!* why? becauſe to will was preſent with him, there's his *Copia*; but he found no meanes to performe that which was good, (there's his *Inopia*.) Certainly in *Diuine* and humane *Philoſophie*, that is the greatest *miserie* whereof theſe two meete. For a man may be as full of diſtreſſes and *Wants*, as *Lazarus* of ſores (which the world calls *miferias*) and yet reſting full of comfort in his minde, be no way *miferable*: which *Saint Paul* deſcribeth very elegantly, *aporiāmur ſed non deſtitimur; tribulationem patimur ſed non anguſtiamur*: and albeit

our out-ward man perishe, yet our inward man is renewed day by day: but in the midst of *plentie*, & redundancy, to *Want* the true comfort of Conscience, and the right vse of them, is the height of *miserie* in this life.

48 So then the describing of *miserie* by *Copia* and *Inopia*, neede not bee proclaimed so strange, neuer heard of before, and so ridiculous. *The Stoike* that loued not much to laugh, nor deserueth to bee laughed at for his philosophy, shall dismisse him; *Miser est qui se non beatissimum iudicat, licet imperet mundo*: To command the whole world is a *plenty*, but not to haue the right vse thereof; or not to take the true ioy therein, there's the *Want*: and both these together (saith *Seneca*) make a *miserable man*.

49 From the description of *Miserie*, hee tels vs that hee *RETVRNES* (for hee is verie oft out of his way) to the matter it selfe, viz. That albeit *Queene Elizabeth* was so full of *Temporall felicitie*: protected by God: bearing her potent enimie: setting up a King in his Kingdome: desending Nations, &c. it is no more then Scripture mentioneth of *Pagans*, and namely (saith hee) *Numb. 8.9. of Nabuchodonozor by the Prophet Ieremie*.

50 (Hee might as well haue said, that her case was no other then *King Davids*, as described in the *Psalme*: their entrance, reigne, and end were so semblable; both of them hunted by *Ielousies* before possession; enioyning the Crowne with glorie and victorie being enthronized: and ending their daies in peace, and going to their graue in a full age, as a *Ricke of Corne* in due season carried into the Barne, as *Iob* speaketh: but that he thought the example was to good, and his spight to great.)

51 *Nabuchadonozor* had visible and horrible Interruptions of his *felicitie*, beeing turned into a Beast, for seauen yeares together; propounded to scorne (whiles he liued in his greatest ruffe) by God himselfe; and among the rest with one, that triumph of the *Fire trees*, insulting ouer him before his death, as if hee were dead. *Ex quo dormisti*

Vij. 16.

*Seneca, epist. 11*

*Psal. 18.*

*Iob. 5. 26.*

*Dan. 4. 30.*

*Esa. 14. 8.*

*misti non ascendit qui succidit nos; since thou wert dead, none came in thy place to cut vs up: which vexeth both Pope and Iesuits that it is not verified in QVEENE ELIZABETH; for after her death, there is ascended into her Throane, by iust Right, a MOST CHRISTIAN KING, resolute for the Religion which hee professeth; as able to beat downe the strongest arguments for contrary opinion with sound conclusions, as if from Dogmaticall positions they breake out into Pragmaticall Treasons) hee is ready bent (as was QVEENE ELIZABETH) succidere, that is, to reward them according to their demerits. Indee, if either Parsons, Doleman, or Pope Clements Breues in Garnets keeping had effected what they did purport (as shall appeare when wee come to his number 61.) that Prophecie of Nabuchadnozer should haue beene fulfilled, and taken place at QVEENE ELIZABETHS death.*

52 Therefore finding his resemblance in that maine point to differ; and that the state *bee* left, is reserved as well settled in peace, and established for succession, and Resolved against Romish opinions and practises, as in HER time; the Censurer now prevents Our Lord Christ at his second coming, &c assures vs that her Infelicities wil then appeare.

53 It was the Apostles precept, *That man should iudge nothing before the time untill the Lord come.* Our Lord him selfe while hee liued, auoided it, and said, *I iudge no man,* accounting it a Pharisaicall humor so to doe. *Nam aliter liuor aliter Christus indicat,* saith S. Ierome. The best is, that the soules of the righteous are in the hands of God; and it is not [*Scarabeus Aquilam*] the malice of a filthy beetle, yet it is *animal obscenum et olens*, that is, not a Iesuists doome (though most dispiightfull) can adiudge her from ioy into sorrow, or from blisse into torment.

54 Yea, but her passing hence with so small feeling of God, as neither to name him her self, nor suffer others (here he notes in the Margin, the Arch-bishop of Canterburie) to bring

1. Cor. 4. 5.

Ioh. 8. 15.

Aristoph.

„ in any speech of God, giues great presage of a lamentable if-  
fue.

55 If one of their owne great famous Popes died so, let *Bellarmino* passe his sentence on him; as the Priests say he did of *Sixtus Quintus*, *qui sine poenitentia viuit et sine poenitentia moritur, proculdubio ad infernum descendit*; Hee that liued and died without repentance, is vndoubtedly gone to Hell. With *QVEENE ELIZABETH* it was not so, who liued and died a true Christian: if at the first assault of her sicknesse she was *silent* and *solitarie*, Phisicke will ascribe it to the nature of Melancholly diseases, whose *Symptomes* are (among some other) *taciturnitas et Solitudo*. And as Reason would interpret, that, as *hee* in peremptorily refusing her bed, did shew her princely resolution, *Stantem mori*; so Christian Charitie would inferre, THAT *retired silence* in her, (both actiue and passiue) to bee a withdrawing of her minde from her senses, for a more seriuos Meditation of her by-past life, and her future state; which shee herselfe also professed, being moued by a D. of Phisicke, to tell how shee spent her time in so long silence; *I Meditate* (quoth she) and yet those lasted not out: for as strength or disease weekened, and nature decayed, shee both tooke her to her bed; and the last most *Reuerend Arch-bishop* kneeling by her, and praying for her, shee laide her hand vpon his head, and gaue her *Amen* of Assent vnto his intercessions made to God in *Christ's* name on her behalfe. And when one of her Ladies desired her, though shee did not speake, yet to thinke vpon God; *I WARRANT YOV SO I DOE, MY MINDE IS LITTLE OFF ON HIM* saith she. And after that, beeing in perfect vnderstanding, she had, & heard, and indured vehement prayers to be powred out for her, not far from her, vntill the last gaspe shee gaue. Wherewith shee seemed in such sweet and milde manner to send her soule into heauen, as if no hand of violence might take it from her, but her owne deuout willingnesse muste redeliuer

*Quodlib. pag. 57.*



it vnto that God, from whom, together with so many blessings he did receiue it. And heereof there are aliuie Honorable and *Honest* witnessles; not such *corner creeping Reuerse*, whose credit this companion (as hee saith) relies on, but whose names hee dares not vtter (for they dare not appeare to it.)

Ode, 1.

56 And this is another *Iesuiticall* trick, as well in matters Historically as of Doctrine, to braue it out with an impudent tale: but aske them for their Author, who said it? their answer is like the *Cyclops* cry in *Homer* *ὅτι, ὅτι, Somebody with no bodies name*, or a name cogg'd.

Matth 20.15.

57 But had it beene as hee saith; shall the manner of death, or Symptome of diseases at mens departures, bee presages of their condemnation in the life to come? It will then goe hard with many holy and good men, both in Scripture and other stories. *Nunquam male moritur, qui bene vivit*, saith *S. Augustine*: For, is thine eye euill because mine is good? is a speech vttered in his person, who is able to saue his seruants soules at the last gaspe, in the greatest distemperatures of their bodies, and distraction of their mindes by violent or silent diseases.

πῶς τὸ αὐτὸ ἀποκρίνεται

58 Hee hath rowled her in her *Death-bed*; now hee runnes backe 70. yeares, to towse her in her *Cradle*, and there barks at her (what eare or heart can brooke it?) for „ a *Bastard*, so promulged by *Statute*; so adiudged by the „ *Arch-Bishop*; so reputed by her *Father*; First, were it so, and that vpon such as are so bred, there are branded, as *Plinarch* saith, *ἀνὴρ ἀκαταμάχητος Indelible reproches*, and matter fitly ministred for Scorners to vpbraide; yet why a *Iesuite*, professing *Disinities*, should reckon it among her *personall Infelicities*, the Fathers of the Church would maruell; who thinke that it impeacheth neither right in Heaven, nor renoune on earth; *Vnde cunq; homines nascuntur*, saith *S. Augustine*, From what stocke fouer Children doe proceede, if they follow not their parents vices, they must not beare the burden of the ignominy: So *Chrysostom*: So *Hie-*

rome:

*Hierome*, all cited by *Gratian*. The Scriptures are not so censorious: for God himselfe mislikes that Prouerbe, that it should be said, *The Fathers did eate sower grapes, and the Childrens teeth were set on edge*. In *S. Pauls* Catalogue of the faithfull, *leprose* is placed, and hee was *Meretrix filius*: and 'tis no meane Genealogie which runs to a maine branch, wherein from *Pharez* of *Thamar* there is a passage to *King David*, and so higher.

59 Secondly, whether it hinder, or cut off succession or aduancement, is a great question among their owne Lawyers of both sorts; the rule being currant with the most of them, *Non est impedienda dignitas eius qui nihil admisit*. And it seems by *Damasus* a Pope that he accounted *Priests* sonnes to be lawfully begotten in marriage; or if they were reputed *Bastards*, yet neuerthelesse they were not vncapable euen of the *Popedome*; and he reckons many such that had bene *Popes*, But this was not the case of that Royall descended *Queene*.

60 For first, if that rule bee good, *Fortes creantur fortibus*, *SHE* shewed her selfe, by her Princely qualities, (had there beene no other euidence) especially by her magnanimitie and courage, to haue bene sprung, not only (as *Plutarch* speaks, in *prin. diam. p. 101*) of noble Progenitors, but to be a Kings, and no other but *King Henries* Daughter. For whereas those that are so misbegotten, haue seruile base mindes, at least dejected spirits: *δακνὸς καὶ πίνος*, &c. saith the Poet, the very memorie and mention of their wrong-birth, abates the courage, and intrals the minde into a kinde of basenesse: So farre it was from *HER*, that her subiects saw, and her foes felt, that shee had the most vndaunted and vn-yielding Spirit, euen in the greatest troubles that could betide the State.

61 Secondly when *Sanders* and *Rishton*, with others, had in print aspersed her birth with like staine and obloquie, and some had vnder-taken by discourse of Arguments, (plaine and vnanfwerable, in a iust volume compiled

*Dist. 36.*

*Ezech. 16.*

*Heb. 11. 32.*

*Iudg. 11. 1.*

*Matth. 1.*

*Grat. ubi supra.*

*Vbi supra.*

*Enripid. Hip. polit.*

piled and printed) to cleere those base and disgracefull  
 flanders, shee so farre scorned to haue her *Birth-right* que-  
 stioned, that with great indignation shee caused them to  
 bee suppressed at the presse.

62 Thirdly, grant it, that by her *Father* and that *Sta-  
 tute* (which this Epistler heere mentioneth) shee were so  
 pronounced. First, did not the same *Parent* and *Staine*  
 also disgrace their *Catholike Persecuting Queene Mary* her  
 Sisters as much? & yet in all the Popish Writers she is high-  
 ly extolled, and not once touched heerewith. Secondly,  
*Mysteries of State*, and *Secrets of Kings actions*, are not to  
 be narrowly pried into, and sifted by their Subiects, much  
 lesse by *Iesuites* to bee censured. Princes are *Men*, and Par-  
 liaments are assemblies of *Men*; and *Men* (as the *Philoso-  
 pher* said to a great King) are *changeable creatures*. Looke  
 therfore backward; The same, both *Prince* and *Parliament*,  
 but two yeares before, had ratified that marriage with her  
 mother for lawful; and inuested the offspring of her body  
 with the succession of the Crowne. Looke forwards but  
 seauen yeares after, and the same both *Head* and *Body*, re-  
 ceiued the *Legitimation*, repealed the annulling *Statute*, and  
 pronouncing the *Lady ELIZABETH* for his lawfull  
 Daughter, reduced the Crowne to HER right and Inter-  
 est againe. So that, were not this *Iesuite* of HIS Schoole  
 that takes so much text as serues his turne, that which  
 makes against him, to leaue out; as hee had vpbraided her  
 with a *Statute* blemishing, he might haue choaked him-  
 selfe with a *Statute* also honouring, aduancing, and truly  
 possessing HER.

63 Or rather, knowing (if the Priests of *Rome* say  
 true) how his owne Mother (another *Pasiphaë* it seemes by  
 them) aduanced his reputed Fathers head, (by the birth of  
 this *Iesuite*) betaking her selfe, for the time, to one called  
*Con. buck*: a name compounded of two beasts with diuers  
 frontlets; that so her husband might, for the enhauncing  
 of his top, be both *Asaon* and *Minotaurus*, that is (as him-  
 selfe

*Plato ad Dion  
 epist.  
 Stat. anni. 25.*

*Stat. Anni. 35.*

*Math 4. 5.*

*Quodli. p. 109*

selfe speaketh) one of the most substantiall for degree in the parish; he might haue recorded his owne Infelicities, and rebuked his kind Mother; and not haue laid this ignominious slander vpon a Kings Daughter, his Native Soueraigne, and the Mother of his Country.

64 In the meane time, it seemes the Pope hath an exorbitant power; that whereas both Law of God and Church exclude Bastards ab Ecclesia Domini, for beating any office of Ecclesiasticall charge, yet admits this Manzer (so the vulgar calls him) to be a Iesuite, and a Rector among them: vilesse hereby the Pope doe insinuate, as Sixtus Quintus did, that he takes the whole societie for no other but a Bastard-brood; or that the College in the vacancie put vp their petition for Parsons to be their Head, beginning with that verse of the Poet,

*Adalopater mibi sis Theris.*

And I trow with all, that Parsons himselfe will account the Booke of Wisdomes but an Apocrypha; else there's a Chapter will shrewdly touch him with a more greuous Infelicities then that Statute (which he mentioneth) will any way hurt that good and most Noble Queene Elizabeth.

65 Now from her infelicities passue, hee comes, Numb. 12. First, to her Infelicities repercussive, how others, for her sake were made unhappy; as one in her brothers time, for falling in loue with her: and others, as Wiat and Carew, in her sisters time, raising Rebellion for Her: And why doth he not rather say so much of the Whore of Babylon, and obserue what an vn lucky Religion that of Rome is, which intoxicates so many with her Philtra, her filthy Lond-Drugs; that for her sake they machinate and practise treasons against their lawfull Princes; and for their Treasons (vnder pretence of madding for Her) come to vn happy Ends?

66 But for loue matters, as that of the Admirall (bee it what it was) let him treat of them who once renounc't the study of Diuinitie, because (they are his owne wordes)

N

affecting

Manifestar.  
pag. 90.

Deut. 23. 2.

Quodlib. p. 100

Iuuenal.

Wisd. 3. 16. &c.

Ed. Parsons. in  
the paper left  
by him in his  
study when  
he was expelled.

Sa. 2 II.

affecting company as I doe (saith he) I shall not keepe the lists of modesty: for the other of the Rebellion by Wyatt for HER sake, they are so impudently untrue, that our Chroniclers will reterre those imputations vnto that common-place, *Os quod mentitur occidit animam.*

67 Secondly, hee reckons vp her *Infelicitie attine*. v.z. „ *herrigorous Lawes and cruell against Catholike Religion;* (that's simply false;) against Popish Traitors hee might haue said, and wee will both deny it, and yeeld it: *denie it, quatenus*, for twelue yeeres together (as hath beene often told them) of the raigne of that *most memorable Queene*, the forest punishment of some of them, who obstinately refused to doe her Maiestie seruice, was commitment to Bishops and Deanes houses: and of others, if they were iustly suspected to be dangerous, vnto certaine Prisons, where they lay as warme, and waxed as fat in their restraints, as the best Subiects that liued at libertie in their owne houses.

68 For the time subsequent, wee yeeld; (if death deferuedly drawne on by demerit, may bee called crueltye in the Magistrate;) for after, Religion was made but the Stawking-horse to practise Treasons: if then the complaint be of *Rigour*, and request for more ease, wee say with *S. Augustine* (when he was intreated to mediate for a mitigation of some strait Lawes) nay, if *Princes* (*serue Christ in making Lawes for Christ*, they doe what they ought, I will not gaine say them).

69 And yet to examine this *Cruelie*, and *Rigor* thereof, we will not doe it by comparison of Popish Tyrannies, fearefull Tortures, and bloody Massacres: but first their owne Priests shall speake for *QUEENE ELIZABETHS* Lawes, who say: *that considering Iesuits call practises shadowed vnder cloake of Religion, all the Lawes enacted against Catholikes were made with great moderation and Clemencie, as comming from a Prince: most milde and mercifull: nor they haue cause to vрге repeale of any Statute made, so long*

Epist. 48.

Quodlib. pag  
269. 277.

as Iesuites take such courses. Secondly, one Fa. Parsons, who in the Preface of one of his Legends, commendeth *Queene Elizabeth* for her *MODERATE* government, and that was in the last yeere of her reigne. And yet by the way ( for the mans singular honestie ) it is worth noting, that in one and the same *leafe*, hauing so commended her in one *Page*, ( marry then SHE was a liue ) in the very next *Page* ( for then he heard SHE was dead ) in a Preface to his Maiestie he compares her to no other but *Dioclesian* for crueltie.

Preface to  
the first part  
of his triple  
Conuersion.

In eodē libello

70 Now belike, to ratifie that comparison, he would perswade vs heere, that it was not *Treason*, but *Religion*, vpon which she did practise her *Crueltie*; which hee prooues with such a *Medusa*-like Argument, as is able to strike the answerer into a stound, --- *iraresq; Lupos vidisse priores*, „ and put him to silence; *because some were executed which* „ *might haue had their lines at the last cast, if they would haue* „ *yeelded in this one point of Religion*, viz to renounce the „ *Pope, and conforme themselves to the present State*. Might not that good *Queene* complaine heere, as he once did, that what hee reached with the right hand, his Schollers tooke with the left; and that a principall demonstration of her indulgence should be brought in for an apparant euidence of her *Crueltie*?

Virgil.

Theodorus.

71 Put the case that *Absolon* had beene an Idolater, as he was a Traitor; and King *Dauid*, after sentence passed against him for his vnnaturall Treasons, would haue acquitted him from death, conditionally, that he would renounce false gods, and worship onely the true God, in that manner which God himselfe had prescribed, and he refusing it is executed; shall we say he died for *Religion*, or for *Treason*? It was *Mercie* in the King to offer, but *Wilfulnessse* in the sonne to refuse a condition so easie and Religious.

72 Or if some father had a leaud sonne, who to waste his wealth vpon harlots ( like the *Prodigall* in the Gospell ) should conspire with his brethren to robbe their father



first, and then cut his throat to enioy all, after arraignment and sentence past, the father should promise to procure a pardon, conditionally that his Sonne would frequent the Church vpon Sabaoth daies, and leaue those *Brothell houses*, which wrought in him the thoughts of such wicked courses; and the desperate youth refuseth it, choosing rather to diethen to leaue his filtie pleasures; shall wee say that hee is executed for his *Whoredomes*? (they were not before laid against him:) No but for the Parricide, and petty treason against his Father, according to the Sentence. Princes which make such gracious offers, doe therein shew their most Christian affections, that they desire the *conversion* of men rather then their *destruction*; and looke rather to the *sauing* of their Subiects soules, then the *safetie* of their owne persons, as beeing contented to remit all by-past breach of Law and dutie to themselves, so they may make them truly religious toward God.

Bizar. Histor.  
Geuens.pa.  
568.

73 But to conclude this complaint of QUEENE ELIZABETHS *crueltie*, An Italian, no Protellant shall speake. *Tanta exitit eius animi MODERATIO, atq; innata CLEMENTIA, ut non immerito &c.* So great and so apparant was the MODERATION of her minde, and her inbred CLEMENCIE, that (not undeservedly) it may be said of her, which the ancient Histories haue left to posteritie of Alexander Seuerus, borne of his Mother Mamma, *kempe ANAMATON, hoc est, CITRAS ANGINEM*; namely, that she hath gouerned her Kingdome *WITHOUT BLOOD-SHED, cum SVAPTE NATVRA SEMPER AC ADIBVS & CRVDELITATE ABHORREAT*; for *EVEN HER NATVRE DOTH ABHORRE THE THOUGHT OF SLAUGHTER OR CRVELTIE*: And so he goeth on in a large discourse; in this HER praise; and when he wrote thus, she had reigned twenty yceres. It is maruel their *Index Expurgatorius* hath not scowred him ere this, and for this.

74 Yet the Curre lets not goe his holde, but snarles at  
 „ another Infelicitie of this Memorable *Queene*; her *lealous*  
 „ *fears* which made her suspect her life to bee aimed at by  
 „ all sorts, both Puritans and Papists; and those *Jealousies* in-  
 „ raged her *Cruelties*, to the ending of their liues: and *Squiers*  
 „ *Storie* must be fained; and *Lopez*, a Jew must bee fetcht in,  
 „ and cast away: yea, shee was neuer quiet till shee had made a-  
 „ way the *KINGS MOTHER*.

75 For Princes to bee ienalous of their liues and safeties,  
 is both vsuall and necessarie; *Ingenia Regum prona ad formi-*  
*dinem*, saith the Historian, especially if they haue in their  
*Realmes* such as doe either *competere* or *imperere*, pretend a  
 right, or intend a mischief against their Crownes and King-  
 domes. Nor is it the feare of their owne death, but doubt of  
 the euent which may follow. (*Et dubia pro certis solent time-*  
*re Reges*) That which troubles them, is both the *issue* of their  
*State*, which is their beauiie charge, how that shall be either  
 brandled or quieted; and also the *estate* of their *issue*, which  
 is their tender charge, how they shall bee either hurried or  
 established.

Salust. in La-  
 gurib.

Seneca. Oedip.

76 There is no King, be he neuer so Gracious, but hee  
 walkes in the middest of *Eyes* obseruing for hurt; and no  
*Eyes* so dangerous as that *Oculus nequam* in the Gospell,  
 which is therefore euill because the *Prince* is good. He rewar-  
 ding the most industrious with grace and bountie; his  
 aduancing to Honours the best deseruing; approximating  
 to his secrets the most trustie and faithfull: these things  
 in some, which thinke themselues to bee either neglected,  
 or wronged, breede discontent; and how deepe the im-  
 pression thereof will reach, who can tell? *an quantum ver-*  
*tice in altum, tantum radice in Tartara tendat*? the more as-  
 spiring thoughts (being defeated) do contriue & machi-  
 nate the more hellish designements. Who then can blame  
 Princes if they bee *Wary* and *Cautelous*; but principally if  
 they haue bene *Sibi piscatores*, already within the iawe of  
 the Lyon, and vpon the mouth of the sword? a qualitie

Mat. 20. 25.

Virgil.

1. Pet. 3. 6.

pardonable, especially in a woman, whose Sex by nature (as appeareth by the Apostle) is inclinable to be a righted with every terror.

77 But it was not so with QUEENE ELIZABETH ; Carefull shee was ; fearefull shee was not : *Wary*, but not *lealous* ; *provident*, but not *suspicious* : the vndoubted loue of her subiects, and the sinceritie of her owne minde, was the double brazen wall of her Securitie. No one such qualitie either concomitant with *lealous feares* appeared in her, which Histories in suspicious Tyrants do oblerue : Her body not priuily armed ; her eies (abroad) not whirled about ; her Countenance not appalled ; her Spirits not troubled ; her sleepes not disquiet ; no Stranger or Subiect (admitted to her presence) searched ; nor any qualitie *issuing* from *such feares*, appeared in her gouernment. Her people loued her, hated her not ; her Armies fought valiantly for her, and shrunke not ; her Land Flourished, it sunk not ; her Reigne continued long (outlasting the Regencie of a Dozen Popes) it vanished not : an euident demonstration of her milde deportment, *Nam inuisa nemo Imperia retinuit diu*. Her person not assaulted, nor her State at any time tumultuated, but by *Romish* instigation or Conspiracie. And now beeing dead, SHEE is still louingly remembred : and the memorie of HER vttered without enuious comparifon or malicious disparifon of others, HIS Sacred Maiestie is pleased most graciously to accept ; an infallible argument both of HIS most Princely disposition, and of HER temperate and unburdensome Gouernment.

Seneca.

78 Lastly, if *lealous suspicion and feare*, extend it selfe towards any, it commonly alights vpon the Heire apparant, or the Successor expected ( so saith Tacitus, *Suspellus semper inuisusque dominantibus quisquis proximus destinatur*) and whether it were so or no, his Sacred Maiestie (who had the nearest and most vndoubted right) can answer best in this Case. As for the trial of the examples which hee brings, as *Stories fained*, and fruites of her *lealousie*, name-

Histor. lib. 1.

ly

ly Lopez and Squier, whether their Treasons were fictions or Actions, he shall haue *è Simul estem*. First, Priests of their owne, that confesse Lopez to bee set on to poison her by *Houls* the Iesuite. Secondly, a Chronicler of ours ( whose Credit he much relies on, for he often cites him ) who saith, that they were both found guiltie and condemned of *High treason*, the one Anno 1593. the other Anno 1598. both of them for intending her death by poison, and *Wal-pooles* the Iesuite was the instigator of *Squier*.

Quodlib. lib. 1.

Stow.

See the Iesu-  
ites Cate-  
chisme for  
this.

79 Why did he not also name *Parry* the Doctor, authorized by the Pope to the murdering of her ; commended by HIM, for intending it; absolved from all his sinnes, for pursuing it ; and assured of merite for performing it ? whom when shee knew that hee was armed for the point, so far shee was from affrighting *Jealousie*, that shee personally confronted him ; with her presence amated him ; and without terror dismissed him : So vnhappy is this Iesuite in reckoning vp the Catalogue of *Her unhappiness*. And yet, that his hellish malice may leaue nothing ( though neuer so facted ) vnswarled at ; as before hee brought in the Murder of his Maiesties Father for a parallel to the POWDER TREASON : so now hee reckoneth for one of her late *Maiesties miseries* the death of the *Queene* his Mother : whereby the Reader may iudge, how hee would vse his Maiesties owne fame if hee were gathered to his *Fathers*, when hee is glad to alleage so vnfortunate examples of both his Parents. That *Renowned Queenes death* was a miserie indeed to this whole Land, and the most indelible blot that can bee recorded of this Country : but that our late *Soueraigne* was abused therein, and that wicked act committed before her knowledge thereof, beside her notable expressing of her owne griefes when shee heard of it, other sufficient proofes haue fully resolved all honest men heereof. And since, our now *Soueraigne*, who had the neere interest in that errand, was long agoe satisfied by her Maiesties owne purgation

Cardinal.  
Com. his let-  
ters,

Vide Cate-  
chism. Iesuit.

purgation therein, it is a farre fetch't slander for a *Iesuite*, being not so much as that *Queenes* borne subiect, to awaken it now againe, out of so long dead ashes. But what may not the venome of *Satan* doe? And yet since hee would needs rangle vp againe so olde sores, it is his *Ma-iesties* part, and all his good Subiects, iustly to blame the practising *Iesuities* & *Priests* of *his* order, for bringing that misfortune vpon her; for neuer rested they from all kinde of *Treasonable* plots and Practises against our late *Soueraignes* person, fathering them (though falsely) vpon the said *Queene*, and making her the highest marke of their ambition, till they brought her to her *unfortunate* end.

80 And thus hauing strained out his very Gall to vent his *raueor*, by ransaking her *Birth, youth, age, and end*, (with what despight, and how little truth the Christian Reader may see) being guiltie to himselfe, that he hath done more, then either before God or Man hee can Iustifie.

Exod. 22. 28.  
Act. 23. 5.  
Can. Apost. 74.

81 (For *Principem populi in non Maledices: Thou shalt not speake euill of the Ruler of thy people*, was *Moses* precept, and a memorandum to *Saint Paul*; and by an ancient Canon, a *seuere Censure* appointed vpon any that should bee *Contumeliosus in Regem, aut Magistratum*; if a *Lay man*, to *Excommunicate* him: if in *Orders*, to depose him. If so streight *aline*; much more being *dead*; because first, contumelies are vttered, either for reproofe to amend, or *vexation* to *greene* the parties Calumniare; both these *ends* cease in *death*; the tongues-sting imprints no passion (either for good or hurt) vpon *Dead-men*. Secondly, if the *Almighty* when hee left them open to the world, yet restrained the tongue from disgracing or despighting them, much more hauing now taken them from the world: for if they bee in *Heauen*, euery contumely against them is blasphemy against God: if Damned, sufficient for *Hell* is the torment thereof. Thirdly, the very *Heathen* condemne it, and both enioyned silence to them that attempt-  
ted

ted it, *Bee still, and cease to rouse the dead*, saith hee in the *Poer*: and accounted them no better then *Larvas, Hogs*, and *wicked Spirits*: So *Plinie*, then *Dogs*; so *Plato* and *Aristotle*: then *Prophane* and *Impious*: so *Homer*, then *Second Murderers*, so *Sophocles* reputes them. Fourthly, this Infinite himselfe is so tender ouer *Traitors*, (and those the most *Odiou*, *Hideous*, *monstrous*, *horrible*, *Barbarous*, *desperate*, *unmatchable*, *unexpressible*, that is in a word, those *IESVITED POWDER-PLOTTING-TRAITORS*) that he expostulates with his maiestie for recording their bloody „ designements after death, and *is there no end of exprobration? and are not those VNFORTVNATE Gentlemen executed*, saith hee? But *Queene Elizabeth* is dead, and as *David* said of *Abner*, *Nunquid ut Stulta mortua est!* Died shee as a base woman, ignominiously? or as a Tyrant in *Cade & Sanguine*, by violence and blood? or is she cast out vnburied or vnregarded! No, but departed in peace, with as much *Lowe* and *Honour* as possibly a Prince could bee capable of; and gloriously entombed by her *MOST ROYALL SVCCESOR*. And cannot *SHE* bee suffered to rest? and is *there no end of barbarous malice?* but a curriish, Blood-hound must rouse her, and teare her, from top to toe, within and without, from *Birib* to *Death?*)

82 Now knowing (I say) how detestable this will bee in the cares of God, and in the eies of men (for God it seemes hee cares not, who hath barred euen the very thought from conceiuing euill of the Prince) hee would faine satisfie the world by yeelding three or foure reasons, „ Why hee hath thus yelled against her; first to *repreesse* „ the *Lord Cookes insulting speech* (as he calls it) that is to abase his true extolling of that *famous Queene*: as if hee should say, Because the *Chiefe Iustice* discharged the duty of a Christian, in continuing the name of the righteous for an euer lasting remembrance, therefore I will play the *Diuels* part, to be *Accusator fratrum*, and recount her ver-

*Suidas ex A-*  
*stoph*  
*Plin, Nvt. Hist*  
*in pifat.*  
*Arist. in Rhe-*  
*tor.*  
*Ja. Anisigne.*

*Pag. 6. Num.*  
*10. 11.*  
*2. Sam. 3. 3. 8.*

*Eccle. 10. 20.*



John. 8. 48.

tues or vices, after she is departed: euen as the *Jewes* dealt with *Christ*, because he professed himselfe to be the *Sonne of God*, they would beaue him downe with a flandering encounter, and iustifie it when they had done, *Say we not well that thou art a Samaritane, and hast a D I V E L L?*

1. Sam. 17. 42. 43.

83 Secondly, to vindicate the credit, at least to make good the *Epithete* which Pope *Clemens* gaue her, in calling her MISERABLE WOMAN: so did the vncircumcised *Philistine* vilifie *Dauid*, calling him *Boy*, and cursed him by his gods: *Ei mutuo muli scabunt*; belike if *Rabsheka* reuile in a word, *Schemes* must make it vp with a *Comment of Consumelies*. It is recorded, that they of *Alexandria* in *Egypt* kept their *Ibides*, great birds, to deuoure the garbage of the City, and to cleanse their streets; which they doe indeede, but leaue of their owne filth, more noisome, behinde them: So doth this *Iesuite*, the Popes *Seauinger*, kept in *Rome* for no other purpose, but that, *Lutum into purgans*, he may iustifie their ribauldrie with more abhominable contumelies.

Dionorius Siculus. lib. 3.

Lucian.

84 Thirdly, in imitation for a *Consolation*, which is  
 ,, Numb. 15. That as some of the *Fathers*, who to animate  
 ,, the persecuted *Christians*, described the leaud life, and feare-  
 ,, full end of their *Persecutors* (as *Nero* and *Domitian*) so hee  
 ,, to comfort the *Catholike Traitors*, must reuile and be-lie  
 ,, that worthy *Queene*; the rather because she was a *Woman*.  
 If *Parsons* haue no other comfort then to cheere them vp  
 because a *Woman* quelled their insolencie; then may the  
*Diuell* be comforted because the *Woman* ( *Ipsa* they read it )  
 hath bruised the *Serpents head*; and *Sissera* might take great  
 pride in it, that hee was brought downe by the hand of a  
*Woman*. But if that be the best comfort the *Iesuite* hath, their  
*Catholikes* will thinke of him as *Iob* of his friends, that he is  
 but *Consolator onerosus*, a miserable comforter.

Gen. 3. 15.

Iud. 4. 21.

Iob. 16. 2.

85 As well for that, as for his double comparifon;  
 first, of the late *Christian Queens*, with those beastly Ty-  
 rannicall *Atheists*, seeing the resemblance would better  
 fit

fit those their *Holy Popes*, of whome some were, as *Clemens* speaks of the Heathens *Iupiter*; and *Swetonius* of *Nero*, *virorum femina*, and *feminarum viri*; others, successiue Murderers, *Sepe inimicem veneno tollere tralatium est*, saith one of their owne Authors for their Popes. Secondly, in that comparison of the primitiue Christians, with their executed Priests.

*Clem. Alex. in Protrept.*

*Rodimus in metabdo.*

86 In both which, the indifferent Reader will finde more spight then truth, more malice then Conscience; Heauen and Hell not more differing, then *SHEE* from those Tyrants; then those *Christian Martyres* from these *Priested Traitors*. They acknowledged the Emperors Supremacie in dependant vpon any but God; praied for them seriously, bothliuing and dying: (*Extrahite animam Deo supplicantem pro Imperatore*, saith *Tertullian* in their persons.) These companions lucke Treasons with their Principles, hatch it in their Conuenticles, and end with it at their Executions. If „ *Queene Elizabeth* were the first of her Sex that took vpon „ her Supream power in Spirituall and Ecclesiasticall matters (as the Epittler saith) in IT thee was no vsurper by *Nonell-claime*, but accepted what God himselfe had annexed to her Crowne; her Sister before her renouncing it in a superstitious Indulgence of the Popes former losse, shed more blood of persons Ecclesiasticall within three yeeres, then SHE that kept it, did in forty yeeres, for *Causes Criminall* of Popish Priests.

*Tertul. in Apol. get.*

87 His last and concludiue reason. Numb. 16, is a *Sarcasticall* scorne to his Maiestie (for this old *Silicernum* hath not yet purged the prurigious humour of „ his scoffing braine) because (saith he) the *Apologer* hath taken vpon him to Sacrifice to her *MANES*, I thought my „ selfe obliged, to offer some incense for mitigating the euill sent: Euen so, because the sonnes of God (the holy Angels stood before him, to report their messages, the *Devill* tooke himselfe *O B L I G E D* to intrude among them and reckon vph his *Roguerie*: and because *Elisba* thought

*Iob. 1.*

2. Reg. 4.

Numb. 16.

Ezr. 15.

Act. 8.

Quodlib. &c.  
Important  
consider.

Livy.

Herodotus.

Manifestar.  
fol. 11. & 12.

good to make prouision for the *Students*, therefore *One* lesse skilfull, but more busie then the rest, takes it his *Dutie* to gather *Coloquintida* to poison the pot: Or more neerely to this Metaphor, because *Aaron* and his sonnes were priuileged to *Sacrifice*, therefore a *Ring-leader of Rebels* must thinke himselfe *OBLIGED* to take his *Senſer* in his hand to disgrace Gods Ordinance. But as that prooued not *Incensum* but *Incendium*, so such *Ranck-incense* as this, being the vnſauorie egestion of a filthy strong stomake, is by God himselfe pronounced an abomination.

88 Which being so loathsome, 'tis time to dismiſſe him for a *Sensing Coniurer*, or rather an *Incensing Blasphemer*, with *S. Peters* farewell to *Simon Magus*: *Repent of this thy wickednesse, and pray God that if it bee possible, the thoughts of thine heart* (and the Blasphemies of thy pen against that worthy *Queene*) *may be forgiven thee: for I see that thou art in the Gall of bitterness, and in OBLIGATIONE*) and *OBLIGED* in the bond of iniquitie.

89 If it be possible (I say) for God to forgive thee; which doubt I ground vpon *Fa. Parsons* his owne challenge of the Priests; whom, because they haue in their bookes turned the in-side outward, reuealed the Hypocrisies, disclosed the Conspiracies, anatomised the Atheismes, Catalogued the leaud vices of the *Ignatian* brood (a Societie, which like *Hannibals* Armie, is gathered *Ex collumie omnium Gentium*), of the Refuse and Male-contents of all Nations: cemented into a Fraternitie, as the walls of *Babylon* built with the demolished rubbish of *Bables* Tower; nourished by the Pope, as the *lanizaries* by the Turke, to bee the *valiantest Cut-throats* of true Christians their owne native Country-men) especially because they haue blazoned HIM in his proper colours; hee not onely includes them within the *Ciuill* and *Canon* Law for detestable *Libellers*, but brings *Cassits of Conscience* to enthrall them in despair, pronouncing them scarcely able to disburthen their Soules, though with second Recantations they restore

store the fame of those whom before they had slandered ; yea, driues them into *S. Pauls* dreadfull *Impossible*, and there empounds them, *because in their entring into Priest-hood (beside their Baptisme) they did renounce the Diuell and all his workes, whom now before this Libelling and reniling veine, it seemes they had taken in againe, with seauen worse then himselfe; this humour of Contumelious Reproaching being most opposit to charitie, and therefore one of the highest steps to the sinne of the holy Ghost; he wils them to remember that fearfull place, Having behaued themselves so irefully & impudent-ly, not only against their brethren and equalls, but much more their betters and Superiours.*

90 What then is the cause of this Mote-spier, but trans- amey'd Iesuite? Doth not *S. Paul* say to him, *Therefore THOU art inexcusable, O man!* vnlesse hee account *Qu. Elizabeth* to bee neither his *Superiour*, nor *Equal*, so contemptuously and contumeliously, so falsely and ignomini- ously to reduce *HER* from her graue, and traduce *HER* by Slanders in the world: whose blessed memory, though his venomous tongue (most base wretch as he is) cannot annoy, more then a poisoned dart pearse a marble stone: yet, *Ex suo ore*, what state is he in, in his owne conscience, by his owne doome of the *Priests*?

91 If he say, *SHE* was an *Heretike*; so was *Saint Paul* accounted: First, that is not proued. Secondly, it is but a *selfe-soothing distinction* or excuse, which in his owne opi- nion makes a spirituall sinne lesse sensible, but more dan- gerous. Thirdly, admit it were true, and that shee were a *Persecutor*; what lesse was *HE* that smote our blessed *Sa- uiour* standing at the barre? And what answer was retur- ned? *If I haue euill spoken (saith our Saviour) beare witnessse of the euill: but if I haue well spoken, why smitest thou me?* All this he knowing and vrging against the Priests, condem- ning their reproches to be issues of the *bad Spirit*, thinke he to be exempted from that dreadfull *Impossible*? Seeing *He* hath taken the same orders which they haue, and run-

Heb. 6. 4. 5. 6.

Matth 7.  
Rom. 2. 1.

Manifestar.  
prefac. fol. 2. 3.

Heb. 6. 4. 5.

neth the same race of reprochfull riot which they did?

92 He hath spent his spight vpon the dead, and now he vents his malice against a liuing Maieſtie; ſcorning for three Numbers together, 17. 18. 19. that *T. M. the younger* „ (as he calls him ) *ſhould commend OVR MOST* „ *GRATIOVS SOVERAIGNE* for his kindneſſe „ and Clemencie formerly ſhewed to their Catholikes, which „ beſearmeth *OLEVM PECCATORIS*, flattery „ and adulation.

93 Is not this fellow truly *Canis in praſepi*, that can neither ſpeake well himſelfe, nor endure that *verine* ſhould haue her due commendation by others? but as ſome write of the *Galatians* that will permit no Gold to come into their Country, and yet they will robbe any man that hath Gold about him: ſo he, being neither capable of vertue himſelfe, nor inclinable to it, will not ſuffer it to be praized in them that haue it, without imputation of *baſe flatterie*; which cannot bee without touch of *both parties*: becauſe none uſe to flatter, but ſuch as haue none other meanes to aduance themſelues; and none loue to be flattered, but thoſe which haue no true vertue to commend them: neither of which can take any hold of *theſe perſons*, whom he thus ſilly ſcoffes in this place.

Page. 1.

94 For, the firſt whom he deciphereth with the letters of *T. M.* (as meane a Miniſter as *Fa. Cow. bucke* makes him) was neuer ſo defectiue either of honourable alliance, or large prouiſion of meanes, or many good deſerts and qualities, that he need the uſe and helpe of ſuch *Sernile Oile*, whereby to glide more eaſily into preferments.

95 And for *his ſacred Maieſtie*, the world cannot but knowe, that (being ſo *absolutely compleat* with thoſe graces of the Spirit, and gifts of nature, and helps both of art and experience, that may be required truly to commend him as a man, a Chriſtian, or a King) he is neither ſo degenerate from a princely nature, as to haue or craue ſuch weak supports, as *fained blandiſhments*; neither ſo vnſkil-  
full,

full, as that he cannot discern betweene the *precious* and the *vile* : but that *HE* can make vse of the *Prasers mouth*, [*Os laudantis*, so the vulgar reads it] as King *Salomon* directes *Constatoy loco*, as the *fining fornace*, to trie whether it yeelde drosse for gold, or counterfeit for truth : and therefore can quickly distinguish in this place, between the true acknowledgement of a faithfull Subject (which this Scorneer calleth *Oleum peccatoris*,) and the dissembling kisses of a fawning Hypocrite which is *Pharmacum Proditoris*, as that is which followeth in this Section.

Pro. 27. 21.

96 Wherein this *Iudas* commendeth his *Maiesties* great „ *Humanitie*, *Royall nature*, and *noble disposition* (so the Diuels confessed Christ to bee the Sonne of God, but their conclusion was withall, *Quid tibi & nobis?*)

Math. 8.

97 Whereunto his *Maiestie* may answer as hee in *Seneca*, *What euill haue I done, vt hic tam Nequam de me tam bene loqueretur*, that so *bad a fellow* as this is, should speake so well of mee? *Can wee gather grapes of thornes, or figges of thistles?* Is not this that selfe-same *Parsons*, who (as the Priests witness) laboured the Popes Holinesse to Excommunicate long agoe his *Maiestie*, as an obstinate and forlorne Hereticke?

Matth. 7.

Quodl. pa. 257

98 But this noble disposition of *mildnesse* and *clemencie* (bo:h in-bred by nature, and ingrafted by Art, so apparant, so inherent in his *Maiestie*, that being truely reputed *Amor & delitia humani generis*, hee winnes the loue and affection of all good men vnto him; among whom, some account it a great part of their *Infelicitie* (though otherwise well prouided) that they cannot daily stand before him, to bee partakers of his sweete conditions and behauiour) if it be (as the Epistler saith) *altered*, who hath auerted him, or changed it? „ *Surely T. M. and some such other Ministers, desirous to draw blood, who incite his Maiestie against the Catholikes,* „ *hauing neither place nere him, nor admittance to him to* „ *speake for themselves.*

Suet. de Tito Vespas.

99 (It vexeth them, that ( as *Satan* stood at Gods right

Zach. 3. 1.



right hand to resist *Iehoshua*) they may not haue *one* of their torr alwaies at his Maiesties elbow, either to instill into his cares that *Poisoning Doctrine* of abasing himselfe to the Popes lure; or, if he will not stoope (as *Clement* the Monke seru'd the French King) to fasten it at his heart with a *Poisoned knife*.

*De Pallio.*

100 This reason of his for the Kings *auersion* or *change*, is not onely a Calumination against *T. M.* but a dis-reputation also to his Maiestie: as if in *Tertullians* Pro-uerbe his custome were *De suo Corio ludere*, to be so variable, as at euery mans sudden information, to alter his clemencie into crueltie, and his mildnesse of nature to the drawing of blood; then which there is nothing more contrary vnto his Royall heart: Onely hee takes that course (being forced thereunto) which either *Dauid* did by Gods direction, or God himselfe by *Davids* description, *Cum peruersis peruersè agere*, with the fioward to deale as softly.

*Psal. 18. 26.*

101 For patience oft tried, must needs turne into *rigor*; and vlcerate Apostemes must be *launced* at least: and where there is a fretting and infecting *Gangren*, the *Saw* or *Chizell* must make the deuorce from the other members; and if there be any fault, the *defect* of *this* is it. His Maiesties *Constancy* what it is, wee shall haue occasion within a few leaues to examine. In the meane time, for this challenge of his *Change* (as God said to *Israel*) to their Catholikes may be truly answered, *Your destruction commeth of your selues*; it is not his Maiesties either *Mutabilitie* of nature, or disposition to *Crueltie* (*qui iustis etiam supplicijs illachrymanis & ingerunt*, as was said of that Emperour;) but the reiterated Disloyalties of Iesuited Vassals, and especially this last *indiscrete Act* of the Pope, in discharging Catholiks from taking the *OATH* of *Allegiance*, (which his Maiestie vsed as a Fanne to trie the Chaffe from the Wheat, for the purging of his floore) that hath caused it.

*Hof. 13. 9.*

*Vespas. insuet*

102 So that, if there be a *drawing of blood*, (as his Maiestie hath well fore-warned) let it alight vpon the Popes Head,

head (*Ipsē hoc intrinseci sibi omne est exedendum*) who by sending out his *Breue of counter-obesance*, as in old time the *Heralds* were wont to send out a *Ram* in token of defiance, hath, for maintenance of his *owne usurped power*, rowled a *Lion* to their ouerthrow which harken to that *Rebellionly* inciting *Message*: as that old Prophet in Scripture procured to him that beleueed an errand from a feigned *Angell* by a false dissembler.

103. But his principall stitch is at *T.M.* the yoonger, whom he knowes well enough to haue a more honorable place in his Maiesties household, as he is *Deane of HIS Chappell*, then *Bellarmino* should haue in the *Popes Court* as hee is *Cardinall* (for by that hee is truly and originally a *Parish-Priest*) yet he that was so full of manners to tax his Maiestie of *Inciuitie* for calling the *Cardinall*, *M A S T E R Bellarmino*, affoordsthe *Deane*, now a *Reuerend Bishop* in the Church, no other Title but of *T. M.* in Ciphers, and of an Inferiour Minister, in scorne. And his anger is, because, either by *Testis* or *Tales* out of *Popish Writers*, this *T.M.* (some *Aretalogus* or *Iester* belike) makes his Maiestie sport; or with some *biter* gods prouokes hard speeches from his Maiestie against the *Catholikes*; so that *Sycophancie* is his whole exercise. It is true that his Maiesties Table, for the most part, at times of *Repast*, is (as *Constantines Court*, *Ecclesia instar*) a little *Vniuersitie*, compassed with *Learned men* in all professions; and his Maiesty in the midst of them (as the *Grecian* intituled one lesse deferring) a *living Library*, furnished at all hands, to reply, answer, object, resolve, discourse, explaine, according to seuerall occasions, emergent vpon *Fact*, or accidentall vpon *Speech*: and as *Elihu* said, *His eares triesth words, as the mouth tasteth meat*; being as exquisite in the *Triall*, as *Antonius Pius*, who for his singular and sifting wit, was called *Cumini-sector*; so narrowly and thorowly would he search euery point, and distinguish vpon any hint. Among many other, whose happinesse it is to attend a *King*, so wife

P

(from

*Erasm. ex Diogenia.*

*1. Reg. 13. 24.*

*Ruseb. de vita Constant. lib. 4.*

*Eunapius.*

*Iob 33.*

*Cuspin. in vita eius;*

Sutton in vita  
Aug. cap. 74.

Plut. Solon.

Philomnest. a-  
pud Atben.

Alexis. ibi.  
dopl. 3.

Horace.

August. ap.  
Suet. Tiberian.  
lib. 3.

(from whose *Table* no intelligent waiter departs, but better instructed then before) this *T. M.* is one, whose *Birth, Learning, Religion, Degree, and Dignities*, doe all concur in scorn of *SYCOPHANCIE*, and none more detesteth it then his *Master* our *Souveraigne*: therein excelling *Augustus Caesar*, who though hee bee commended for his singular affabilitie at board, and desire of discourse; yet oftentimes would haue *lessers* and *Plaiers* to bee sent for to attend, and conferre with them. For this is his *Majesties* excellencie, that hee had rather haue *acroamata*, then *HISTRIONES*; Theologicall and Philosophicall arguments canuised, then *Mimicall* lests composed and vttered: but of all other, *Sycophancies* and *Calumniationes* hee doth abhorre.

104. And yet, why may not wee be as merry, or bitter with this *Epistlers SYCOPHANCIE* (it being a *prophane* word) as it pleased him to bee with the *Apologers MANES*, which HE translated *HOB-GOBLINS*? and tell him that euery schoole-boy knowing the word to be deriued, and the name imposed for *reusaling Figges*: therefore taking the word in the primitiue vse, and as the *Athenians* did (who gaue the first *Denomination*) it is no disgrace for *T. M.* to bee called a *SYCOPHANT* in that sense: for to that office were solemnly chosen in *Athenes* *ἀποκρίσεις* *ἀποκρίσεις*, the most *Trustie* and *Faithfull* of all the *Citizens*. And, in the opinion of a better *Grammarian* then this *Censurer*, who soeuer was noted to be *ἄφρων καὶ ἀπαισχος* an honest man, and pleasant in discourse,

— *qui miscuit uile dulci*, was so intituled: and then, whom fits the Office better then the *Kings* daily Attendant? And when is it fittest, but in times of his *Majesties* Repast? whereat there is not more varietie of meat, then diuersitie of *learned Discourse*; much like the *Table* of *Augustus Caesar*, and *Francis* the second King of *France*.

105. But, if taken at the worst, as there is no *μωρολογία*, a *depraning*

praning veine in it) euen by the *Epistlers* owne verdict, *T.M.* can be no SYCOPHANT; for they which delight in such Calumniation, and vse those *Delatory accusations*, they doe it *Clanculum*, and without witnesse: which gaue occasion to the *Prouerbe*, *That the poison of a Sycophants rooth is immedicable, because the Secrecie of the biting is inenitable*: but *T.M.* doth this (by the *Censurers* confession) when his *Maiestie* takes his *Repast*, that is, in the hearing of many, and of some, as it seemes, which are *Parsons Intelligencers*, to send what they heare to *Rome*: so that the party being knowen, and the tale openly told, hee cannot be called a SYCOPHANT.

106. Yet grant him this: wherein then consist his *Sycophancies*? What *Figges* reucales he? It seemes by the *Apologue* in *Scripture*, that *they* are a pleasant Fruit, and nothing more sweet, by the ancient *prouerbe*; to which, first, because the *Miracles* in *Romish Legends* (so magnified) may well be compared, pleasant in the Eare, and good for nothing else but to passe the Time, *T.M.* perhaps, by occasion of Table-talk ministred, recounts some of them, at, and for the *Kings Repast*.

107. As for example, omitting the old *Stories* of *Saint Dionyse*, that carried his owne head in his hand after it was strooken off; and of *Clement* the first, who when hee was cast into the Sea with a Mill-stone about his necke, the Sea fled three miles from the shoare, and there was found a little Chappell ready built in the Sea, where his bodie was bestowed. And that of *Neocassarien*, whose staffe stucke downe by him at the banks side, kept the riuer from overflowing the bankes, and presently sprung vp and spred it selfe into a mighty Tree: (that passed *Aarons Rod*, and came neere to *Romulus* his laueling, which hee darting from him, it immediately stemmed vp into a stately *Cornell Tree*, and there it grew till *Iulius Casars* time.)

108. Like enough *T. M.* takes the *Miracles* of the *New-Mint*, whercof the *Lady of Hales*, and the *Conformi-*

*Aristoph. Plut.*

*Iudg. 9. 11.*

*Apud Aristoph.*

*In fest. Clem.*

*Greg. Thaum.*

*Num. 17. 8.*

*Plut. Rom.*

ties of Saint Francis (whom they call *Iesum Typicum*) and Xaverius his life, & *Boxius de signis*, will alsoord great plentie: and perhaps occasion was given to such discourse vpon *Garrets Straminens vulnus*, as if the Pole which holds his head vpon London bridge were turned into a Straw.

*Dioscor. lib. 1.*

109. These are *Figges* indeed, pleasant in the care and in the taste: but *Physicians* write, that as such *fruits* (though very pleasant, breeds corrupt blood, and ingendereth such Creatures which may make *Fryars Possils* as currant and nimble as *viras-pairum*: so it causeth *choller* also, procuring vnto men of setled iudgements, a zealous indignation, to see that Religion should be *Pharmacized* with such Drugs.

*Indulg. Rom. liber.*

110. Secondly, it may be also that this *T. M.* alighting vpon the Popes large extended *Indulgences* (which may fitly be compared to those *Fig-leaves* wherewith our first Parents couered their dishonourable parts) *pardonning enormous sinnes* for innumerable yeeres vpon sweet *Conditions*; as for kissing two iron *Crosses* at Saint Peters Church doore in Rome, siue hundred yeeres of *Pardon*; for looking vpon one of the *Pence* for which our *Sauour* was sold, 1400. yeeres *Pardon*; for beholding the *Crosse* vpon the top of Saint Iohn of Lateran his *Steeple*, 1400. yeeres *Pardon*: Why? Because that *Crosse* was made of the *Sword* which cut off Saint Iohn Baptists head. But all this is nothing, for *Sixtus Quartus* granted fortie thousand yeeres of *Pardon* to him that would say a *Praier* of his making, consisting of about forty siue words: And why? Because his *Catholikes* might not complaine, that the *Protestants* satisfaction was easier then theirs. These, and such like, this *T. M.* recounting, procures his Maiesty some pleasure at his *Repast*; and like enough occasion was given for this, in discourting of the Iesuities absolving the *POWDER-TRAITORS* from all their Sinnes, for so *Worthie a Worke*.

111. Thirdly, because (as it appeares by the Prophet) that

that all *Figges* are not of one quality, but like *Grapes*, some exceeding naught and sowre, such as the *Historians* write of the *Laconian Figge*, which they say is *ixdoy* by *Iuganinos*, a very odious, dangerous, and *Tyrannicall Figge*: it is probable that occasion is ministred at his Maiesties Table, to discourse of those dreadfull cruell *Positions* of *Popes deposing Kings*, exposing them to murder, inciting their Subjects to Rebellion, and determining such *Parricide* to be *Meritorious*: which (to some *Waiters* attending) seeming incredible, because they are so horrible, this *T.M.* the younger opens the *Vessels* to the full view; cites the Authors (for he is like *Plato* his *Philosopher*, *wisdome*, very ready in all those Writers) points to the Pages out of *Rossau*, *Symancha*, *Allen*, *Creswell*, *Azorius*, *Bannes*, *Bellarmino*, and *Sixtus Quintus*, that notable *Panegyricall Orator*, and *Extoller* of such *Murders*:

1cr. 24. 1.

Arhen. ex A. rishop.

112. Lastly, to make him a perfect *SYCOPHANT*, because *Stories* doe mention *Liniaes Figge*, which was both *Poisoned* and *Poisoning*, for so she serued the *Figs* that the *Emperour Augustus* vsed to taste of (which kinde, by report, is not strange in *Italie*) happily, as it may fort with the time, hee records out of some *Romish Writers*, what an excellent veine both *Popes* haue in *Figging* each other away, and *Iesuites* too (as the *Priests* relate) in dispatching with such pleasant *Pulles*, any that stand in their way or light.

Dion Coccei.

113. If this fashion of his be *SYCOPHANCIE*, speaking the *truth* vpon iust occasion offered, openly before *Witnesses*, alleging his *Anshours*, pointing out the places, and reading them; he need not be ashamed of the Title, but (as *Iob* speaketh of his aduersaries booke) *he may take it, and binde it as a Crowne vnto him.*

Iob 31. 36.

114. In the meane time, is not that *SYCOPHANCIE* in the worst sense, that *Iesuites*, and principally *Fa. Parsons*, who in this kinde, they say, is *Mercurius Solenniorum*, and (like him in the story, that related vnto the Em-

Amian. Marcellin lib. 14.



Concertat. Eccle-  
siae Angli-  
cae.

Printed in  
Spaine in  
Quarto with  
a ballad.

1. Tim 4. 2.

Horat.

peror *meere dreames*, neither truly framed, & peruerfly interpreted) mutter in Corners, and vtter in forraine Nations (to bring our Profession into hatred) that in *England*, we put *Catholikes* into the stocks, and there let them sit so long vpon the ground, till body and earth so rot together, that there cannot bee a separation, but with flesh pull'd from the bones; that at *Doner*, some *Catholikes* were put in *Beares skinnies*, and so baited to death by *Dogges*!

115. That *Garnet* (the Arch-Traitor) was executed for reproouing the *Protestants* with some sharpe speeches; that his forehead receiued a *Blow* as he was dragg'd vpon the stones; and where the wound was, the signe of the ✠ appeared, and the blood dropping downe vpon the Straw in the hurdle (others say it was at the Gibbet when he was bowelled, a tale much like the Iudges of *Susannaes* tree) and his face in full feature printed vpon the Straw (like another *Veronica*) and a *Seraphins* countenance therewithall, that so there might be two faces vnder one hood; and all this to bring Credit to their Societie: this may be called *Sycophancie*, by *S. Pauls* description, for *speaking lies through hypocrisie*, without truth or testimony.

116. Whereas Relation of Stories, either serious or pleasant (warranted by their owne Authors) is not *Sycophancie*, but *Veritie*. And if such discourse worke vpon his Maiesties affections respectiue for anger or mirth, and make him cry out with the Poet,

*O Romanista, Sernum pecus, vt mihi sepe*

*Bilem, sepe iocum vestri monere tumultus?*

Let them rather purge their Bookes both of such *Fables*, which (being ridiculous) procure laughter; and also of such *Positions*, which (being dreadful) breed horror in the eare, and detestations in the hearts of religious Princes, then call the relating of them *SYCOPHANCIES*: for wherefore are they printed, but that they may bee recounted?

117. „ Yea, but they are vsfully applied, or mis-vnder-  
„ stood

„ stood by the Relator (saith this *Grave Censurer*; ) for hee  
 „ that in print (which is subiect to examination) as in this Apo-  
 „ pologie, would cite Authors so impertinently, either making  
 „ against him selfe, or nothing to his purpose; what libertie will  
 „ hee take (quoth hee) where hee speaketh with an applause,  
 „ without Contradiction?

118. The *Apologier* (as hee calls him) will answer with  
 the Prophet, *Existimasti iniquè quod ero tui similis*: But it is  
 no maruell if drunken *Zebul* the Traitor tooke an Armie  
 of men to be but *Shadows of Mountaines*; and there is no  
 drunkenesse to that of the *Worm-wood Waters*, which in  
 Scriptures resemble *Hereticall Malice*. Let that therefore  
 be the triall; and as heere he shall be found either *impertinent*,  
 or *his owne aduersarie*, accordingly let his Discourse  
 at table be iudged of: but when it is come to that issue, the  
 Reader will see and say, that your (*Mass. Parsons*) are the  
 right *T. M. TV MEN D AX*; and the truth of his alle-  
 gations so apparant and pregnant, that if your conscience  
 be not seared, your owne iudgement will be as was his of  
*Thamar*, *Iustior me est*, his sinceritie will so farre out-strip  
 yours: wee may coniecture it by your long holding off,  
 with By-Discourses and Inuectiues. For protraction al-  
 waies argueth a misdoubt of good successe.

119. From *T. M.* the Minister, hee comes againe to  
 his *Maiestie* vnder the name of the *Apologier*; who to ac-  
 quithimselfe of *Persecution*, as before he had most royally  
 freed *Queene Elizabeth*; and thereby both to staunch the  
 Popes sweeping for the afflictions of *Catholikes*, and to tax their  
 ingratitude, who, as *Esops Wolfe* serued the *Crane* that rid  
 him of his choaking bone, and saued his life, were so farre  
 from acknowledging his *Maiesties* extended kindnesse,  
 that they broke out into expostulation of hard measure  
 offered; plotted Treasons against his whole Realme with  
 forraigne enterprize; that denied, against his person by *Com-  
 bination domesticall*; that discouered, by *Conspiracie* against  
 Root and Branch, King, Progenie, and State, all at ONE  
 BLOW;

Psal. 50.  
Iudg. 9. 36.

Apoc. 8. 11.

Gen. 38. 26.

Aesop.

1.Sam.15.17.  
2.Sam.12.7.8.

El.5.4.

Luc.17.17.

De sui laude.

*BLOW*; that defeated, by procuring the *Popes Brenes* for discharge from their Allegiance: His Maiestie, I say, by the example of *God* himselfe, who did so argue with *Saul* and *Dauid*, declared his moderate courses with those *Catholikes*, exceeding *Queene Elizabeths*, (though they very great) and setteth out his *Clemencie* both by the effects which it wrought in them, and by the particular enumeration of his benefits towards them.

120. For albeit Commemoration of good turnes bee generally an exprobration, yet hath it, in some cases, warrant in *Diuinitie*: for, *What could I haue done more vnto my Vineyard which I haue not done?* said *God* to *Israel* for her *Sowre Grapes*: and, *Were there not ten cleansed?* saith our Sauour: thereby reproofing the vnthankfulnesse of *nine*, with recording the benefit. And in humane learning also, two principall reasons *Plutarck* yeelds among many other, how without *enuy* or *blushing* a man may commend himselfe, and recount his extended fauours; either against a *Calumniator* that dorth abase or extenuate them; or an *Vngratefull* person that conceales them wholly, or requites them badly: which is no *upbraiding* (saith hee) but in the former, an *Apologie* to cleere the slander; in the other, a *reprooffe* to checke an ill nature.

121. The *Effects*; viz. that it wrought in them that *height of Pride*, as in confidence of his Maiesties *Clemency*, they directly did expect, and assuredly promise vnto themselves *Libertie of Conscience*, and *Equality in ALL things*, with his Maiesties best and most faithfull Subiects.

122. In censuring whereof, the *Iesuite* in three large Numb. 20. 21. 22. shewes himselfe both a scorning shifter, „ and a lye Sophister: for after he hath scoffingly plaid with „ those words [*HEIGHT OF PRIDE*] hee shifts them „ off, First, by running againe to his Common place of *TOR-* „ *MENT OF CONSCIENCE*, and in matching „ the liberty thereof (that is, *Toleration of their Religion*) „ with freedom of breathing the aire; (as if that ought us „ safely

„safely and freely to be granted, as this.) Secondly, by Re-  
 „crimination, that the humble and underling Protestants a-  
 „mong vs; the Lollards and Wickliffs in former times, the  
 „States in Germanie both high and low; and the Subiects of  
 „some Kings did and doe make: that their plea with their Su-  
 „periors. Lastly, by Expostulation, why not they as well?  
 „especially of his Maiestie; a King, First, so free before time  
 „from crueltie. Secondly, descended of a mother that thought  
 „her selfe beholding to the Catholikes. Thirdly, confessing  
 „that hee ever found the Catholiks partie most trustie to him;  
 „and rewarding them for it, thereby gave hope of like fauor to  
 „others. Fourthly, receiued with vniuersall ioy, trusting that  
 „as by his uniting of Two Kingdomes, he had coniointed the  
 „Obedience of Two Nations; so would he also haue enterrai-  
 „ned their Religion; thereby to vnite both sorts of his Subiects.

123 His Sophistrie he shewes in applying those words  
*Height of Pride to One thing*, which his Maiestie hath re-  
 ferred to *Twaine*: for herein it consisted, that they not *only*  
 expected liberty of Conscience, but also *Equalitie of ALL*  
*things with vs*. This last he leaues out, and insists only vpon  
 the former. For grant it were but a *Step of Pride* vpon  
 such slight presumptions to expect the *first*; yet to pro-  
 mise vnto themselues, together with that, to bee *Equallie*  
*preferred and fauoured* by a Prince so diuersly affected in  
 Religion, and in a State so thorowly settled and well fur-  
 nished with men more vndoubtedly loyall (a thing which  
 his Maiestie both in his booke, and in his Governement deni-  
 eth to his faithfull native Subiects of both Kingdomes whom  
 He excludes from Offices of Iudicature and State, in Both  
 Realmes respectiue,) This is the *Summitie and Sublimitie*  
 of *Pride*.

124 Yet we will also ioyne that issue with him; that,  
 not to *desire* and *supplicate*, nor to *expect* and *hope* (to which  
 purpose hee brings all his examples, varying from the  
 point) the King saith not so: but, which are his Maiesties  
 words, *DIRECTLY*, to *expect*, and *assuredly* to *promise*

Barthol. p. 55.

to themselves *LIBERTY OF CONSCIENCE*, is, it selfe alone, a *Celsinde of Pride*.

In Tob. 4. 125.  
Iude. vi. 1. c. 6.  
Gen. 3.

Aquin. 22. q.  
33. 5.

125 For, whether wee measure the *heights of Pride* by *Lucifer the Prince* ouer all the Children of Pride, as *Gregorie* moralizeth *Iobs Leviathan*, whose only presumption of *Libertie* without warrant, was both his *in-bred Pride*, causing his owne ouerthrow, and his *infused Pride* to our first Parents, procuring their fall: or by *Scholasticall Diuines*, who confine all *proud men* within two sorts; *One*, of them which aduance themselves aboue others; the *second*, which arrogate to themselves that which is aboue them, and beyond their pitch: this *Selfe-promising assurance* of those *Catholikes* for *Libertie of Conscience*, cannot bee placed but in the *Highest degree of pride*, because it *assureth* a matter both *vnwarranted*, and *farre* aboue their compasse, and beyond their dutie.

Deut. 32. 11.  
1. Reg. 18. 21.

2. Cor. 6. 14.

Apoc. 2. 14. 15

2. Reg. 15. 3. 4  
34. 35.

2. Reg. 17. 33.

Epiphan. lib. 1  
de Samarit.

126 It being first, *Impious* against God, who *Symbolically* forbids such mixture in the *Linsie-wolsey-garment*, *Metaphorically* vpbraides it when he calls it *halting between two opinions*; *directly* inhibiteth it in aduising not to draw in a *counter-setting yoke* with *Infidells* (much lesse with *Heretikes*, by *Romish Diuinitie*: because the first ariseth by *ignorance*, the other growes strong by *pertinacie*: ) *pincheth* at the permission of *diuers* *Factions* of *different* opinions within the *Same Church*, and threatneth the *Toleration* thereof with *Renenge*; *brandeth* euen *ve:y good Kings* with a perpetuall Censure, for not preuenting or enduring it; *seuerely* punisheth it in the *Samaritans*, who feared the *true God*, and yet serued *Idols* after the manner of other *Nations*; and is fastned vpon them for one of their *maine Heresies*, by the Church of God to this day. Now, to *Communicate* with a *sinne*, is equally liable to the same punishment with the *sinne*, and the *Magistrates permitting*, is a *Communicating*.

127 Secondly, it being a matter *dishonourable* to the King, *DIRECTLY* to expect, and *ASSUREDLY*

to presume of it, is an *Extremitie of Pride*. For honest men (euen of their equals) will *expect* nothing but that which shall stand with the credit and reputation of the *Granters*: onely *Iesuses fugitives* from their Country, without leaue, and against Lawe ( as if they had beene *Conquerors* of the Land, or the sole *Disposers* of the Crowne) presume vpon a *Libertie* for hereticall superstition: *Es rei per se fadissima adiecta indignitas est*, as the Historian speaketh: and *expect*, yea, in a manner *claime*, and *exact* of their King and *Soueraigne*, who without staine of his *Honour* cannot yeeld it; or satisfie *them*.

128 For so, first, hee should bee *Contrary* to himselfe, a qualitie fauouring by his Maiesties owne iudgement (in matter lesse weightie) of two much *Weaknesse*, and *superi- nesse*; hee hauing apprehended the Religion which hee now professeth from the Cradle of his *Infancie*; resolu'd his Conscience, that it is grounded vpon direct wordes of Scripture; maintained it both by Arguments in *Disputati- on*, and against broiles by Combination, with his utmost skill and strength; enacted it by Lawes; established it by Oath; and neither by feare nor flattery, perswasion or threate, could bee drawne into the least inclination of yeelding to this *Dispensatiue indifference*: but did protest, euen while matters were in a mammering, as *Watson*, that Prielt and Traitor witnessed (to whom his Maiestie spake it) **THAT AL THE CROWNES AND KING- DOMES IN THIS WORLD, SHOVL D NOT INDVCE HIM TO CHANGE ANY NOT OF HIS PROFESSION, WHICH WAS THE PASTVRE OF HIS SOVLE, AND EARN- TANCE: accounting in that his Golden Booke, any contrary Religion an Abomination: abhorring the distur- bance of the Church-peace by bitter Spirits, for matters in- different euen eo nomine, as giuing too great an aduantage for entrie to the Papists by such Diuision: dissuading his**

Liuy.

Basil. prefat.  
ad le Royem.  
pa. 7.  
Basil. pa. 1.

To the Earle  
of Northamp-  
ton.

Pa. 6.

Prefat pa. II.



Basil. p. 78. 79.

Prefat. pa. 4.  
¶

I. Reg. II.

Euseb. de vita  
Const. lib. 3.  
Socras. lib. 5.  
Cod lib. I. tit. 5  
Tul. de legib.  
lib. 2.

Sonne the *Noble young Prince* from taking to wite a woman of *Different Profession*, (though his choice should that way be much scanted) *fore-warning* him of the *Inconueniences* many and dangerous, which would ensue such a match: and withall, both *sharply taxing*, and with seuerie disgracing the blind zeale and rash Censures of some *hot-mouthed Ministers* in that Country, who touch't him for some few passages in his booke, as if his Maiestie were either *crack't, or cold*, or at least, *indifferent in Religion*. Finally, *imputing* it as the greatest dishonour to *Solomon* the wisest King *T H A T* his *slipperinesse* and *inconstancie*; who hauing serued God in his younger daies, being aduanced to the highest, and honoured with peace, abundance, and all other blessings, most, then most of all failed in his *Zeale* and *Religion*, and in *this* point principally, by *admitting* a *strange worship* within his *Realme*.

129 Againe, it must needs be *dishonourable* for a truly-Religious King, to entertaine that into his Realme, which no Christian Emperor or King, ancient or moderne (were he a Prince absolute and hereditary, not elected vpon condition, nor enforced by violence, nor wrought vpon by feare, nor induced by irreligious Policies) would euer endure, as in *Constantine*, *Theodosius*, *Gratian*, *Arcadius*, *Honorius*, and others is manifest: yea, which the very *Heathens* in their *Common-wealth* would not admit; who enioyned, that none but their *Romane God*, should bee adored, and *T H E Y* after no other manner but their *owne Country-fashion*; *Interdicting* any priuate Shrine, or particular worship *Different* from their publike Order in Religion.

130 Moreover, his Maiesties *Predecessor*, a Prince of the weaker Sex, being so *Resolute*, as neuer to brooke it in all her Reigne, notwithstanding all the *perswasions*, *orpmgs*, *threats*, yea *Treasonable assaults*; no not so much as to heare of any *intreaty* or *treaty* tending that way: and yet ruled at home in peace, with comfort and honour, and made

made her party good with any foraine Opposite wharfoeuer: If then his Maieftie (beholding to no man for the Kingdomes hee entered, but God and his *Nature right*) should immediatly choppe into this *publike Indulgence*, (giue it the best name) it might bee thought (then which nothing could be more *Dis honourable*) that HEE had for doubt, or feare, or some other circumstance, promised it before his entry; and so did *Watson, Digby,* and *Piercy* giue it out: and was not that the *Height of Pride?* euen that in the Psalmist, *Vt corquem cinxit eos Superbia, ideo iniquitatem in excelsu loquuti sunt: They did weare PRIDE as a Chaine, therefore they talke wickednesse presumptuously.*

Psal. 73. 6. 8.

131 Thirdly, an *Height it is of Pride*, to presume of that which would be *Dangerous to the whole state* if it were granted; especially their positions being, first, *that as soone as they can get strenght, they may breake out into Rebellion*; Secondly, *that if the Pope command, they must obey, though it be to take armes against their Lawfull Soueraigne*; Thirdly, disclosing what such Tol'eration would sort vnto if they had it, as appeareth by a chiefe *Bol-weather* among them, one *Parsons*, whose *peremptorie Resolution* was, as the *Priests* report it, that hearing of *Queens Elizabeths* malination, (which was but a false bruit) to a Tol'eration (vpon the League betweene *France and Spaine*) he *very* disliked it; & gaue his reason, because *they would haue AL, OR NONE; they would admt of NO condicions*: Fourthly, hauing such *bloody minds*, which some of them in words haue professed, one of their great *Cardinals* vaunted that his horse should *Swim* vp to the belly in the blood of the slaughtered *Heretikes*. Make the best of it, the Scripture assureth vs, that they will be either, as the *Cananites*, *Whips in the sides, and Thornes in the eyes of the Nation* where they are; or (as the *Amalekites*) take advantage of the feeblenesse of the Land when they haue espied it.

Creswel. in  
Philop. pa 138  
Rannes in  
Thom. 22.  
Bellar lib. 5. de  
Rom. Pontifice

Quolib. pa.  
156.

Cardi. Farnes.  
Apud. Sleid.  
lib. 7.

Ios. 23. 11.

Deut. 35. 16.

132 Besides, where the *Prince* is not loued, the *State* must needs bee in continuall hazard: and admit *H. E. E.*

Q3

Tolleratison

Luc. 9. 53.

Decad. 1.

Psal 114.

Prompt Catho  
for 6. post. Pas  
sion. Bodin.  
lib. 3. ca. 7. pol.

In Ephes. 4.

De Licet. cap.  
18. 19.

Tolleration, adieu his loue on each side: the *Contrary affected* will dislike him, as *Different* from them in the main point; they of his *Own*e profession will neglect him for *Tolerating* a Religion so *opposite* to theirs; so *superstitious* in it selfe, so *Rebellious* in the principles: and no quarrel is so deadly as that which is for Religion (we see the *Samaritans* could not abide the *Jewes*, yet excluded our *Sanjour*, *ONLY* because his face was toward *Ierusalem*) for, thence doe arise *distraktion* of mindes; *bitternesse* of speech; *plots* of *treacheries*, and *mutuali Massacres*; and each partie endeavouring to win other to their fashion, would make the *Common-wealth*, like the *disinembred* body of *Metius*, rent & torne betweene two Carts, driuen contrarie waies (*Auerte-re omnes à tant a fœditate spectaculi oculos*, saith *Linie*) dreadfull in it selfe, and loathsome in view.

133 Lastly, it is an *Extream* **HEIGHT** of **PRIDE** to expect that of others, which (to speake in the Prophets words, (though with more reuerence then the *Iesuits* here vseth them) if *Iordanis uere conuersus retrorsum*, and that the case were theirs, as now, God bee thanked it is ours) **THEY** would not endure to heare of, yea thinke it *impious* to aske, and *irreligious* to grant; that is *Stapletons* opinion, who reuiles *Bodin* in particular, as an enemy to *Christianitie* for maintaining *that Libertie*. Which they conclude to be the *Calamitie* of a Church, and out of *Hillary* to be a miserable thing and *perilous* in a State, where there are as many *Faithes* as *Willes*, so many *Doctrines* as *Manners*; that is the *Rhemists* conclusion in their Testament. And *Bellarmino* spends two whole Chapters in confuting their Arguments, which pleade for it, inforcing it from the *example* of the *Jewish Church*; *grounds* of *Scripture*; *prattise* of *Emperors*; *iudgement* of *Fathers*; yea, *reason* and *experience*, to be pernicious in any *Realme*. both to *Ecclesiasticall* and *Ciuill* State, and *dangerous* euen to themselves, which vse *that Libertie*: breeding in them (for the time) a *coldnes* in their profession, and in the end a *Nullity* of

of Faith. Neither is the time long, since that this Iesuite himselfe, among many reasons against this expected Tolleration, vsed that for one, that it would make the Catholikes in England Dul, and without spirit.

Quodli. pa:  
151.

134 Now let the indifferent Reader iudge, whether this be not truly called an HEIGHT of PRIDE, in a Company of Enguines, directly to expect, and assume to themselves, that such a King, desirous in his heart to serue God truly without shrinking or Wauering: settled in minde; resolutely in iudgement; professing by word, by Oath, by Lawes, by aduise, would admit either an Alteration totall of his inbred Religion, or a partiall Tolleration of a different Profession: a thing so contrary to Gods will; so dishonourable to himselfe; so dangerous to the State; so condemned in others and denied in them, euen by those that request and expect THIS; vnlesse they should thinke his Maiestie to be of the Sultans minde, to make no other account of Religion, but as a Nose-gay or Garden of flowers, the more Varietie of them, the more delightfull view, the more pleasant sa- uour.

camerarius,  
ex Lewenc. in  
Pandect.  
Turcic.

135 And it seemes this Iesuite doth so, by the sleight,, resemblance hee maketh, in comparing the Libertie of,, Conscience, to breathing and vsing the Common ayre: as if the King might as safely grant, and they as freely challenge the one as the other. Surely were the Doctrine which they sucke, like the Ayre which they take in, this, first, concocted, and prepared by seuering and purging the impuritie thereof, before it breed or feed the vitall Spirits; so the other, cleansed from the Dregs and corruptions whereof it is compounded, the best turned into Nutrimēt of the Soule, the rest cast out as excrement; the restraint of both were too seuer, and this resemblance might carry some way. But, seeing that both the Principles which are deliuered, infect the very Inwards, and they which take them in (like the Pills in Africa) doe contagiously re-infect the very ayre which they breath with a pestilens Sa-

Plin. lib. 7. ca.  
2.

now of *superstition* and *Disloyaltie*; alienating the mindes of their *cohabitants*, as well from the true Service of God, as from their dutie and *allegiance* to their *Soveraignes*; the comparison is vnfit, and the restraint different: the vse of *Common ayre* may be left free, and yet *Libertie of Conscience* precluded to such *infecting Doctrine*, and *infecting spirits*.

136 His *Re crimination* ( which is the second shift ) is drawn from *Domesticall* and *forreine examples*. *Domesticall*; first *Moderne*, of those which in matters of *Ceremony*, and *Church government*, differ and seuer themselues from vs: whom, both to currie fauour with them, hee calleth *humble*, and to excite *ennie* to vs, hee tearmeth *Vnderling Protestants*: two titles, in those men meere *contradictory*; for neither are they *humble* because they are *Vnderlings* ( wee see the *Bramble* and *Shrub* in the *Scripture*, hath as loftie conceits, and more stinging prickles in his low scite, then the spreading *Vine*, or the pleasant *Figge tree* : ) neither are they *Vnderlings* because they are *humble*; it is onely *Pride* and selfe conceit ( like him in the *Prophet*, *Stand a-pars, come not nee: e me, for I am holier then thou* ) which keepe them aloofe: It is not the inferiour place; or the dejected visage, or the soft voice, or dislike of *Prelacy*, that denominates *humilitie*. To disobey *authoritie*, is a greater *Pride* then to bee in place of *authority*; and therefore hee did well to match these *humble vnderlings* with his *presuming Catholikes*: for *Herefie* and *Scisme* to frame the same *Plea of Libertie*, and claime the same *Privileges* is neither vnusuall, nor vnprobable: and euen this very thing conuinceth Him and His of *HIGH PRIDE*. For if these *humble Vnderlings* ( as hee calles them ) dwelling among vs, differing in matters *Onely Ceremoniall*, are not heard in that their *claime of Libertie*; it is an audacious *Boldnes* for those who in points *essentiall* and *fundamentall* are seuered from vs, to expect that which to them is denied. The truth is, the *obstinate Plea* of our *Reformers* for such *Libertie*, hath beene

Judge 9.15.

Esa. 65.5.

beene the verie life and soule of the heart, and hope of this *Presumptuous Expectation* in the *Romanists*; which, by the brotherly and vnanimous concurrence of the other with vs, had long agoe beene quelled and crushed.

137 „The other part is of *Domesticall ancient Exam-  
ples*, namely of *Lollards and Wickliffs*, bearing vpon  
„that argument; and conspiring against the Prince, vpon the  
„Deniall. Their *Conspiracies*, if any such were, (but the  
contrarie is pregnantly prooued by Master Foxe, who coped with *Harpfield* (throwded vnder the borrowed habit of *Allen Cope*, in the tryall of that point) we defend not: *Sub-  
uersion* to Princes we preach; *Insurrections* we desie: lawfull  
*Conuentions* for Gods seruice we allow; *mutinous* bandings  
or *Conuenticles* seditious we condemne. To *Supplicate* vn-  
to Princes, and to make friends of the *greatest*, (with mo-  
destie and sobrietie) for *enjoying a freedom* to serue God  
in that maner, which they are perswaded truely is moste  
conformable to his word, that is allowable: If *petitions* be  
denied, *Submission* with patience is *Christian* humilitie, and  
the *Euangelicall* Precept: but with *reiterated* Impudencie  
to pisse, or *undutifull* tearmes to threaten, or *banded*  
Routs either to *enforce* a grant, or *daunten* the Prince, is  
*diuinish* Pride, and *Disloyall* Conspiracie. The answer  
therefore in briebe is this: *Did they well* that claimed this  
libertie? Why then were they condemned? Did they *not*  
*well*? Why doe those *Catholikes* strike vpon that string so  
oft, and expect the grant *with such confidence*? Had the  
King done well in giuing them *that Libertie*? Then was  
the *Pope* to blame, who incited him against them. If hee  
did well to *denie* them, it is *iniurie* (if not *impudencie*) in  
these *Catholikes*, to craue that for themselves, which they  
thought fitto be denied to others.

Acts & Monu  
in Hen. 5.

138 The *forraine examples*, as of the higher *Germany*  
in the time of *Charles* the fifth, and of the *Low-Countries*  
are no fit precedents for our State: the gouernmēt of the  
Emperor beeing limited and conditional; which hee tranf-

R

gressing,



Steidan.lib.:8.

gressing, they by their *Lawes* and Customes had warrant to oppose, and stand for their *impeached Libertie*. For e-  
uery *Duke, Land-grane*, and other great men (both Eccle-  
siasticall and Temporall) in *Germany*, hauing Regall Iurif-  
diction within their Precincts, it is no maruell, if, to  
countenance their special *Immunities*, they strueto main-  
taine their seuerall *Religions*: for Conformitie in Religi-  
on will quicklie worke a Coalition of distinct Regiments.  
Now what Argument call you this? Seuerall Magistrates  
in their particular Iurisdctions, challenge their liberty of  
conscience, according to custome anciently continued,  
and vpon conditions mutually and formerly capitula-  
ted: therefore Subjects vnder an absolute Monarchie  
must *Claim* it of their Souereigne, and at least *expostulate*  
with him if they haue it not.

139 „Yea, but in *Bohemia, Polonia, Hungaria, &c.*  
„which are governed by Kings, the like is urged and tollera-  
ted. Were the entrance into those Kingdomes, *successiue*,  
not *Electiue*: or, if by *Descent*, without conditionall re-  
straints, the exāple were more proper: but it is wel known  
(as it hath beene answered) that many of those Kings, wil-  
ling enough to reduce their Countries to one Profession,  
haue had both their desire and power restrained by the  
Nobles; and were receiued of their Commons at their  
first entrie, with that *Prouiso*, that their accustomed *Libertie*  
of *Conscience* bee no way prohibited or interrupted. If then they  
(as *Traian* the Emperor, when at the admitting of a *Pra-*  
*tor*, girding his sword, he gaue it him with these wordes,  
If I rule according to *Law*, use this *FORME*: if contrarie  
to *Law*, use it *AGAINST ME*) are contented so to  
Capitulate for maintaining their Subjects *Liberties*, their  
*Allegiance* (by their owne Law) is no longer tyed, then  
the other Condition is performed.

140 Yet grant they were absolute Monarkes which ey-  
ther yeelde or offer such *Libertie of Conscience*, what's that  
to his Maestie? who in Cases of Religion takes not mens  
examples,

examples, but Gods lawes for his *Directs*: HEE knowes what Princes *ought* to doe, not regarding what they *please* to doe, being delirous rather to gouerne by Christian *pietie*, then *Irreligious Politie*. HEE knowes it to be obserued both by Iewith and Christian Diuines, that the *diuersity of Religion Tollerated* by King Salomon in Diuine worship, was by God requited vpon his *Heire* and next *Successor*, *Iure Talionis*, by a retaliated diuision of an vnrecoverable rupture in the Ciuill Gouernment: and therefore how can they, or why should they, *Expect* or promise it to themselves from his Maiestie?

1. Reg. 12.

141 „Yes (saith hee) first, *because HEE was FREE* „from *Crueltie and persecution before*: that is to say, HIS Maiestie is naturally *mercifull*; therefore hee must become carelesly *Irreligious*: for, to licence *Idolatrie*, is to communicate with *Impietie*. Moses was a very *milde* man, aboue al the men that were vpon the earth (saith the holy ghost) yet when he spied a Calfe in the Campe, hee proclaimed a *bloody Massacre*, and pronounced the execution to bee a *Consecration*. It was not *Ely* his *Clemencie*, in suffering his sonnes to prophane Gods Sacrifice, that could excuse him from a fearefull punishment. HIS Maiesties Song is the same with King David, *Mercy and Iudgements: His eyes to bee bent vpon the faithfull in the Land, that they may dwell with him*: but withall, *Betimes to roote out facientes prauaricationem, & operantes iniquitatem*, both those that vnder pretence of Religion, *fall away* Disloyally, and those that *Combine* together for mischief rebelliously.

Numb. 12.3

Exod. 32.27.

29.

1. Sam. 2.

Psal. 101.

142 „Secondly, *HIS Mother held herselfe much bounden to Catholikes*. To the Lay Gentlemen for their *Faithfulnesse* and *Allegiance* she did perhaps; but had *She* not relied too much vpon the *Priest*ed fort, her *End* had not bene so sudden nor vnkinde. This Iesuits meaning is (for true loue to his Maiestie, no doubt) thus to cast salt into his eyes, or to stirre reuenge in his heart, by the often Repetition of his *Royall Mother*. In the meane time, is it

Rom. 4.  
2. Reg. 21.

Preface. pa. 6  
Basil. pa. 34.

nota violent presumption vpon a valiant ground : *The Mother loved Catholikes for their dutifulnesse and Loyaltie: Ergo, The Sonne must giue them liberte of Conscience, though defiled with Idolatrie against God; and enuenedomed with Treasonable malice against his Person?* Religion is not deriued *Ex Traduce*, it is the infusion of the Spirit, not a conueyance by Descent; it is the instinct of grace, not the instilling of Nature. The Sonne of *Thare*, who was an *Idoll-maker*, became, and had the name to be a *father of the faithfull*; and the heire of *Hezekiah* a most religious King, became a Prince of *cruell Idolatrie*.

143 „ Thirdly, *His Maiestie confesseth in his Booke, that hee found the Catholikes partie most trustie to him in his other Kingdome*. That is not so: His Maiestie names not *Catholikes* at all; but both, in the Preface, and in the Book it selfe, professeth that he found none so stedfastly to abide by him in his greauest straits, as they which constantly kept their true Allegiance to his mother. True Subiects withdraw not their *Ciuill Obedience* from their Prince, though he be of a different Religion. God hath reuealed the one by commandement; he reserues the secret iudgement of the other to himselfe: for it is not *Romes Diuinitie*, but *Gods Booke* that makes good Subiects: and tis verie probable, that when his Maiestie hath cast vp his account of former Disloyalties, he shall finde the moderate and Direct Protestant (that inclines neither to right nor left, depends not vpon Popes indulgence, nor pleades for Presbyters Discipline) to bee the *fast and faithfull Subiect*: THAT Diuinitie eyther of *Deposing Princes*, or *surprising their Parsons*, or *renouncing Allegiance*, being found neither in Books, nor practise of any, but such as are either Iesuited, or Geneuated.

144 „ Fourthly, *his Maiesties entrie to this Realme, was applauded with vniuersall reioycing*. If hee had said *Generall*, that is, *Ex generibus singulorum*, that the most of all sorts receiued HIS Maiestie, euen as King *Solomon*, when he was pro-

pro-

proclaimed, with such shoutes of ioy, that the earth rang with the sound of them, it is most true : or if by vniuersal, hee ment *through the whole Land*, and of all true-hearted Subiects, it is his Maiesties comfort, and was no more then their *Duty*. For how can it be but that the members of the body should expresse their ioy at *his acceſſe*, who is the head of their guidance, and the breath of their *Noſtrils*? but if hee take *vniverſall* for *euery* Subiect, *howſoeuer* affected; either his speech is not true; or their ioy was vnfound. For some of them, before euer they had ſcene his face towards vs, were plotting Treasons against him : and others had *Bremes* in their Cabinets, if powre had concurred, or occasion fitted, to impeach HIM. So the *vniverſall* Biſhop, (as Antichriſt tearmes himſelfe) was no Party, nor Friend in this *Vniuerſall* Ioy; nor *this filius vniverſi*, Fa. Parsons, for hee in his *Viro Doſoſo* (his *Dole-man*) had renounced his part in our Soueraigne, and pronounced himſelfe elſe-where a *Deſperate & Forlorne* Hereticke : yea, they are his expreſſe words, *Whoſoeuer ſhall conſent to the ſucceſſion of a Proteſtant, is a moſt greenous and damnable ſinner*.

145 And that the ioy was not *vniverſally vnſeined*, himſelfe doth *implicite*, confeſſe it: for their *Reioycing* was, (ſaith hee) in hope of *L I R E R T I E*: that's a *mercenarie* reſpect, no *entire* ioy: for true loue ſeeketh not her owne, (ſaith *Saint Paul*. Had it beene *ſincere* and *ſimple*, then (being commanded) they would performe Obedience; or if *croſſed*, they would ſubmit with patience: for perfect loue, neither *diſdaine*th, nor *repine*th, nor *falleth away*. But *ſtrange Children* will ſaile; *Dauid* found it by experience; and that was *their* purpoſe, as this *Ieſuite* purports; for (ſaith hee) *they M E A N T* to ſerue him *faithfully*; but now, defeated of their hope, their Ioy is quailed, and that *MEANING* altered.

146 The laſt reaſon he vſeth for the ground of this Preſumption: is (as *Salomon* ſpeaketh) *carbones ad prunas*,

R 3

a Ball

1. Reg. 140.

Greg. Mag.

Dolm. pa. 216

1. Cor. 13.

Ibid.  
Pſal. 18.

Pro 26. 21.

a Ball of Wilde-fire cast in, to set his Maiestie and his Eng-  
 „ *lish Clergie* in a mutuall combustion; and that by way  
 „ of Retarison, viz. *Why should not the Catholikes hope*  
 „ *of equall fauour from his Maiestie with T. M. and his fel-*  
 „ *lowes, who hauing beene old enemies, and alwaies borne a*  
 „ *hard and hatefull hand and song against his Maiestie, both*  
 „ *in Sermons, Bookes, and speeches, all the time of the late*  
 „ *Queenes reigne, must now bee so priuileaged.* (*Nullis meritis*  
 „ *precedentibus*) *as they will suffer none to bee equally prefer-*  
 „ *red with them?*

147 This is the Devils humor vp and downe; first, as  
 hee is DIABOLVS, a Calumniating forger of mali-  
 tious Leasings (for there is not one word of all this *true*)  
 yea, it was the heartie ioy of T. M. and his fellowes, (wee  
 need not be ashamed of our society) in that *Orbit* and age  
 of our late *Souereigne*, that there was an HEIRE to the  
 Crowne apparant, though not by a *Declaration*, yet, mau-  
 gre all *Opposites* (*Iesuiticall* and *Infermall*) apparant by *De-*  
*nolution*, and vn-auoideable Succession; moste soundly  
 grounded both in the essentiall points of Religion; & roy-  
 ally affected to the outward policy of this *Church-Govern-*  
*ment*: which ioy, so far as without offence they might, they  
 did expresse. Secondly as he is SATHAN, an aduersarie of  
 Peace, a sower of *Discord* (whose Kingdome fares best,  
 when there is most distraction, thus to set enmity between  
 the *Sword*, and the *Keyes*; a *Gracious Prince*, and his *Loyall*  
*Clergie*: but *Apagē Satana*, saith his *Sacred Maiestie*. *Thou*  
*perceiuest not the things that bee of God*: for it is HIS pro-  
 perty, *to make men to bee of one minde in an house*: and it is  
 the duetie of euery true Christian (by the Apostles aduise)  
*As much as in him lieth, to haue peace with all men*; much  
 more to preferue and nourish it betweene *Prince* and *Sub-*  
*iect*. Thirdly as he is LVCIFER, to challenge (as in their  
 Doctrine) God, for *Heauens inheritance*, so (in their *Pride*)  
 the King for *earthes preferment*, as *Debitors* to desert. WEE  
 in both, plead *Grace*, and not *merit*: and the lesse wee haue  
 deserued

Psal. 68.

Rom, 12.

deferued of both, the more wee acknowledge Gods mercie, and his Maiestties fauour.

148 Preferment of *Many* is the amplitude of a kings power: the singling out of *Some* is the *Libertie* of his choice, and where there is lesse *desert*, there *Grace* is the larger, and the streiter bond to tie vs more neerely in Loue and Loyaltie to so gracious a King: not by presumption (*challenging a speciall priuiledge*) nor through *Enuy*, repining at other mens aduancements: but in *duetifull affection* and care to keepe *those* farthest from him, whose entertainment into fauour would bee *dangerous* to his Maiesttie, and like to the vntamed *Hoyfers*, sed to their owne liking, would soonest *Goare* HIM, that had giuen them life, and armed them with strength.

149 For had not the truly-affectionate acknowledgement and gratulation, been more entire and sincere from *T.M.* and his Fellowes, then hitherto hath beene shewed from the *Head* and *Members* of the *Romish Synagogue*, his Maiesttie, might too iustly haue said of *England*, as they did of *Canaan*, *Bona terra, sed Mala gens*, the Land is pleasant and rich, but the people are the *Sonnes of Anak*, *Monstruosa quaedam filiorum*, not Christians, but Monsters: a Title fitting vnthankfull men, not for the *rariety* of the persons, (there are too many) but for the hugeness of that vice, which comprehends within it all kinde of Impietie: *Nimis enim durus animus* (saith *Saint Augustine*) *Qui dilectionem, et inolebat impendere, noluit rependere*. It is too bad a disposition that will neither *affoord* loue, nor *requite* igneither *offer* it with kindenesse, nor *returne* it with acknowledgement.

150 THIS, because it pleaseth his Maiesttie to exaggrate, by enumeration of his manifolde benefits, and gracious Clemencie towards them; both by *release* from grieuances of Purse, of Prison, by acceſſe to his presence, by *additions* of *honour*, by rescue from *death*, (though convicted, though sentenced) and many such: thereby to

Embroider

Numb. 13. 29

Verſ. 35.

Augustin.



Embroider the Popes Ingratitude, and to heape coales of fire vpon their heads, who had heaped vp Coales for Fire to haue taken off at O NCE so many heads: how disdainfully this Iesuite accounts of the *One*, and how simply hee answereth for the other, will appeare as followeth.

„ 151 For first, Numb. 24. in the Margin, hee tear-  
„ meth his *Maiesties rebearfall*, an *EXPROBATION*,  
which (as was said before) is rather an *expostulation* for re-  
turned vnkindnes: because to twit vnthankfull men with  
recounting the good turnes which they haue receiued, is  
no *upbraiding* of bitternelle, but a necessitie of Reproofe.  
Neither is such *Enmeration* an Aduocate to pleade for re-  
quitall, but a looking-glasse to present to the parties their  
owne deformitie, and to exhibit to strangers a view of  
both: lest taking knowledge of disloyall courses enioyn-  
ed of the one part; and with all, not vnderstanding the  
benefits bestowed by the other, they might take them to  
bee *inforcements* vpon hard measure offered, that are *truly*  
the issues of *corrupt natures* ill disposed: and this course  
God himselfe tooke; first, *recounting* his benefits, then *cal-*  
*ling* Heauen and earth to witnesse betweene him and his  
people; and lastly making the parties *Iudges* vnto them-  
selues of their owne vnthankfulnesse, *Sapè enim opus est*,  
*malis Exaltore, etiam bonis admonitore*: forgetfulnesse in  
good men requires *admonition*, in ill men an *exaction*, saith  
*Seneca*.

152 Secondly, after hee hath set downe, Number, 24.  
his Maiesties particulars of those benefits; hee concludes  
„ it Numb. 25. with *Pilats Ecce Homo*, this Iering scorne,  
„ *Thus writes THIS MAN*. Belike some contemptible  
fellow of the *Plebeian* sort; or some refuse Scribelike vnto  
Fa. Parsons, that *Writes* hee knowes not how, nor careth  
*what*: yet well fare *King Saul*, though forsaken of God,  
(when *Dauid* repeated the kindnesse which hee had shewed  
him in sparing his life, euen when the Lord had deliue-  
red him vp; and some of his fellowes had eg'd him on to  
kill

Esa. 13.

Esa. 5. 3.  
Seneca de be-  
nes. lib. 7. ca. 23

1. Sam. 24. 10.  
&c.

kill Saul; and for an euident token thereof, let him see the skirt of his Garment cut off, ) hee had the grace (at leaste the ciuilitie) to acknowledge the kindenelle, not onely in good tearmes, (*Is this the voice of my Sonne Dauid?*) but with a detestation of himselfe, for dealing so ill with him (*thou art more righteous then I:*) and also an Obtestation for a blessing from God, *The Lord render thee good, for thy good done to mee this day:* ) but this Iesuite comes short euen of the Stoikes vs, who wisheth benefits to be recorded, and repeated to a forgetful receiuer, *ut sic nescisse se aut mentiatur, aut doleat*, for so he shall either lie in denying that he hath receiued them; or bee sorie and greeue, that he did not acknowledge them: for this fellow, his memorie being rub'd, denies not the benefits, yet scarcely acknowledgeth them to bee benefits, but turnes them off, with a scornfull extenuation, SVCH AS THEY WERE, like enough not worthy the naming: too meane (no doubt) for a King to giue; and too base (belike) for such true Subiects, (the *Popes vassals*) to receiue.

Verf. 17. 18.

Seneca vbi. supra.

153 *Sed Stulto intelligens, quid interest?* a Right noble Lord, truly honourable in himselfe, and soundly Loyall to his *Someraigne* (who knowes what belongs to Religion and Duetie) after particular Enumeration of the verie same with comfort, weighing them in the iust Ballance of wisdom and thankfulness, acknowledgeth them, for the weight and price, to bee *Many Talents, and a large portion of grace and bountie*. But this is the Kings Guerdon from VNTHANKFVLL WRETCHES, *Mercedes locat in pertusum Sacculum.* (as the Prophet speaketh) that hee hath powred his Rewards into a riuen bag.

Comes North ad Garnet. Agg. 1. 6.

154 „ But whatsoeuer they were, small or great, they „ apperaine nothing to the Pope, (saith this his Proctor:) as if the Pope were another *Heraclic*, that weepes all: *Vir magni maioris nullius gaudij*; But as if hee were of the *Stoi-*

S

kes,

Arrian, Epist.  
lib.4.

Magnocum a-  
nimi merore  
& c. Breue. I.

Luc. 15.

Bern. in Cantic.

Stoikes minde to auow, that *Nihil boni à Casare*, the King can bestow nothing worrhy *HIS* account, bee it preferment, or Office, or whatsoeuer.

155 Surely then is the Pope either *vunnaturall*; for a true head hath a perfect *Sympathy* with the members as well for mirth as for greefe; to bee merrie with the ioyful, as to weepe with the sorrowfull (that's Saint *Pauls* rule:) or else his greefe hee speaks of, was but *Hipocrisie*, *Ayramentalis*, not *Mentalis*; all his teares turned into Inke, conueied through a *Goose*-quill into a paper *Breue*, neuer came neare his heart, nor were exprest with true affection: for hee can neuer truly *greeue* in others distresse, that will not heartily *reioyce* in his well doing. The *Elder Brothers* fullennesse at the yongers ioy-feast vpon his returne, argued that his ryot and afflictions did little affect him; whereas the Angels double *reioysing* at a sinners recouery, implies their *greefe* to bee verie great in his former fall.

156 But indeede in the Pope t's verie *Pride*: a qualitie which is euer querulous, repining if in euerie thing the turne may not at all hands bee serued; neuer thankful, as challenging all Curtesies (euen of the greatest states,) to be debts of meere duty, & offices of *Obliged Allegaunce*; *Sed cesset Gratiarum decursus, si non fuerit recursus* (saith *Bernard*) if the Pope haue no more feeling of benefis bestowed vpon his vassals, either *they* serue a senselesse Master; or else good turnes (that way conferred) may well „ bee spared. Marrie as for the Catholikes (saith he) *they* „ *accepteuen the least fauour gratefully, hoping to haue recei- ned much greater, (as due vnto them) if his Maiestie had „ not benee preuened by Sinister Information.*

157 Heere *Iudas* is turned into *Caiphas*, and speaks a truth, as President to the Councell for the *POWDER-PLOT*; the reuealing wherof by a Letter vnexpected, hee cunningly calls a *Sinister Information*, which indeede *preuened* his maiefty from feeling the euent of that dread-

full

full *Designe*; and *them* also of their greater hopes, which heere hee calls their DVE, as if ALL but THEY were Vsurpers; for had not that *preuention* hapned, the greatest places of the Land (which THEY in hope had swallowed) had beene ere now at their disposall; and this *Preuention* hee calls *Sinister*, as vnluckie to them: otherwise hee should haue said, that his Maiestie had further enlarged & continued those fauours, but that hee was *Preuented*, not by *Sinister Informations* of others, as T. M. &c. But by a *Dexter* combination of themselves, *Iesuits* and *Gentlemen*; they counselling, these complotting: they concealing, these engining; they absoluing, these resoluing; all, together vowing and swearing, and sealing with the Sacrament *Secrecy* and *Villany*. And this saith his Maiestie was the *Labrusca*, the sower fruite returned, & the whole recompence that was made, for his former indulgence of *Grace* and *bonntie*.

158 Which speech, this *Miles Gloriosus* (in disdain) calleth a *Calumniation* of THIS MAN (as, THIS PVBLCAN, saith the Pharisee) And why a *Calumniation*? first, in respect of the Time, because there had been *Persecution* before that treason, namely the pecuniarie mulcts imposed in *Queene Elizabeths* time, once Remitted by his Maiestie, were presently recalled againe; the *Arreages* exacted, & for lenying thereof mens houses ransacked, Castles seised, Rents streyned, and Tenants vexed, as in a common spoile and Desolation.

159 Heere are words of a Tumult, or rather a tumult of words, to make a Tragedie of trifles, and a storie of Fables, trussed vp together like a Mountebankes packe of Vnsauerie Intelligences, conueyed vnto him by some of his Malitious and illuding Agents. But in these cases, other maner of *States-men*, and better acquainted with the course of such proceedings are to bee heard. First, that the *Arreages* of those Mulcts in the *Queenes* time, being due debts to the Crowne, were not wholly remitted; but

Comes North-  
am. oras. ad  
Garnet.

Comes Salisb.  
oras. ad Digby.

Comes North-  
ampton. ubi supra

(which was a principall fauour) by a speciall *Commission* to that purpose directed, *Recusants* had libertie to compoūd, almost for what tearme, and at what rates they might best, and with most ease satisfie. Secondly, that those meane profits which had accrued since the Kings time, to his Maiestie for their *Recusancie*, were forgiven to the principall Gentlemen, who had both at his *Entrie*, shewed so much *Loyaltie*, and had kept themselves free from all *Conspiracies*. Thirdly, for the *ransacking* and the *distreyning* which hee talkes of, if it were according to Law, it is warranted; if otherwise, it was punished. For that was a further fauour of his Maiestie to command that those *Officers* should bee punished, which made a prey of *Penalties*, and a *personall private gain* by the publike iustice of the State.

160 But admit it were all true he speakes, (as euerie word is false) did not the Treasons of *your* good friends, (Fa. Parsons) *Watson* and *Clerke* breake out first, and a second *Combination* (not without a Popish Priest) after that? vpon which, some Principall Recusants were sent for, to *Hampton Court*, and dismissed with the fauour before specified? And grant it were before the *POWDER CONSPIRACIE* fell out, it was not before those *Traitors* fell into it, or another as desperate as that, which was the *Preamble* vnto this.

161 A second reason why hee calleth it a *Calumniati- on*, is in respect of the effect; *Wherein Clemencie* (saith hee) *is made the cause of that POWDER TREASON*, which neither was so, nor can be so; first, because *CLEMENCIE* dooth not exasperate men or Beasts; but the Treason was a Plot of *MEN PROVOKED*. Secondly, no Philosopher in his institution of a common-weale, or securitie of a Prince, puts *CLEMENCIE* for a cause of such effects. Thirdly, No examples of any prince, who came to disastrous ends, doe warrant *THAT* to be the cause of their violent Deaths, and therefore this is a *STRANGE ASSERTION*.

162 Isthis Iesuited a *Prenaricator* in the cause of those *Traitors*, or a *Proffor* for them? For *this* verie same is his Maiesties *argument & aggreruance*, that his CLEMENCY should *exasperate* any to such a Treason, as was *Singular* from *all examples*, *different* from all Instructions of Policy, and *degenerate* from the nature of Men or Beastes: for in *nature*, the fiercenes of wilde *Sauages*, by milde handling is tamed; and in *Politike states*, the more certaine securitie to Princes, (for their safetic) is by mansuetude and *Clemencie*; and *None* but *Tyrants* are noted for examples of not leauing their liues, — *Sine Cede & Sanguine*: and therefore they, who against a *moderate Prince* should intend so bloody a death, shewed themselues to bee more vnducti- full and vnnaturall then *wilde men* or *Beasts*.

Jac. 3.

Senec de  
Clem. li. x.  
Horace.

163 And yet that discontented and Rebellious humors are caused and nourished in some by *Clemencie*, is no *strange Assertion*, either in *Nature* or *Pollicie*, whether for *position* or *example* (as this great *Philosopher* doth confidently auerre it;) for, as in *Nature*, some vegetable creatures the more tenderly they are touched, the more they will sting (as *nettles*, which being crushed hard, will reflect no smart:) so in the *sensitive*, some so *fierce*, that no discipline (violent or moderate) will cicure them; others so *malignant*, that the more kindly they are handled, the more curriish they are, (as some Dogs, stroake them, they will snarle, strike them they will crouch :) So in *Philosophy*, the rule being generall, that *Aetius actum est in patiente pra-disposito*, the effect of any actiue power, is according to the Disposition of the Patient: aske then the *Naturalists*, they will tell you, that the *Sycamor tree*, the more it is moistned, the drier it waxeth; that *water* sprinkled into a *Smiths* forge, will make the fire burne the more fiercely. Aske the *Physicians*, and they write, that what staies the stomake of one, will make another to regorge; and that the sweetest *hony* procures in some the most bitter choller. Go to the *Oeconomickes*, ye shall heare them say, that some *Ser-*

Pist. de discer.  
adulas.

Seneca.

Amanus Jusis.  
in Dioscor.

Gregor. Niss. in  
Ecclesiast.



Philo melior-  
ipm.

Terent.

Clem. Alexan.  
pas. 10.

Senec. Tacitus  
Pfal. 78. 34.

Pfal. 109. 4. 5.

August. in enm  
locum.

Cuspinian. in  
Berengar.

Basilik. ps. 32.

wants account their Maisters *Lenitie* but for an *Anarchy*, & thereupon *anarchy* is so called, so carrie themselves, as if they had no *maister*. And was it not a *Father* that said to his Sonne, *Malice dognis mea facilitas multa*? My lenitie hath taught thee much mischief: Aske the *Polinckes*, first, *Speculative*; they say that the gentle disposition of Gouvernors *χρηνομων αυ*, (if it be alwaies milde and benigne) is efrsoones contemned; and *Contempt* is the Mother of disloyaltie. Secondly, *practique*; begin with heauen, and the King thereof (who among the Heathen is called *Regnator Poli*) what found he? *When HE SLEW them, they sought him, and returned early and enquired after God: but when they had QVAILES to the full, and MANN A wish Satiety, then they repined and tempted him most.* Come to Kings on earth; first, *Jewish*; *Dauid* in his owne person *Pro amore meo aduersari sunt mihi*: For my friendship (saith he) they were mine Aduersaries, and returned me hatred for my good will: and in the person of Christ, (as *S. Augustine* applies it) because our Sauour (saith he) in the depth of his benignitie, rendred good for euill; therefore they in the height of their malignitie, would render him euill for good. Secondly, Kings *Christian*; *Berengarius* the Emperor had no such Treacherous enemy as *Flamberin*, whom he highly aduanced, and intirely vsed in his Secrecies of State and Familiaritie: yet the storie saith, that the more kinde the Emperor was, and profest himselfe vnto him, *Eo magis astuaret innocentem tollere Regem*: for some Seas will boile and rage, euen in the greatest Calme.

164 Not to fetch examples farre; Our Gracious Soveraigne, in all the Realmes which HEE enioyeth; hath found it too true, by an over-deere bought experience, as his selfe confelleth. For Scotland, heare his Maiestie speak: *I thought by beeing GRACIOVS at the beginning, to win all mens hearts to a loving and willing Obedience: but by the contrarie, I found the disorder of the Countrey, and the losse of my thanks to be all my Reward.* For England, the fact is selfe shall

I shall speake, viz. the *Iesuites* Crying *Sinne*, out of the *Vault* of *Powder* and *Iron*, hatch't in the lake of *Fire* and *Brimstone*: Whence arose those *Diuelish* and *destroying* thoughts? As the *Lord* pleaded with *Israel*, so might his *Maiestie* with those *Catholikes*: *O my people, what haue I done vnto thee, or wherein haue I greened thee? Testifie against me.* Is it because I cased you of your *Fines* and *Amerciaments*? or that I sent you with *life* and *limme* out of the *Land*? or, that I made no distinction in access to my presence, of *Trosan* or *Tyrian*, of *Hebrew* or *Egiptian*? or, that I honoured you with fauours and aduancements equallie with others? or, for which of my *Good Deedes* would you haue thus stoned mee? For no vnkindenesse can you lay against me, but that I haue not beene at all *Vnkinde*. For *Ireland*, let the *Rebell* himselfe speake; What hard measure felt *Tirone* from his *Sacred Maiestie*? vnlesse admittance to personal speech; *gracing* with fauours, *granting* him immunities, *pardoning* him *Treasons*, *giuing* him his *life*, which now breatheth *NEW Conspiracies* bee an *Exasperation*, or prouoke discontent.

Mich. 6.3.

165 And therefore, that there should be so bad dispositions, in which *Clemencie* (so gracious a vertue) should worke so gracelesse fruits, argues a *Strange affection*: but that *Clemency* should exasperate some natures to disloyaltie, is no such *Strange Assertion* in Philosophy, eyther humane or diuine; no more then that the same *Sunnes* heat should exhale a fragrant fauour out of the flowers in the field, and a loathsome stench from a dead Corps in the same Champian. For *soe eyes* will smart in that light, whereby the sound eye receiues the helpe and comfort: *It is adumentum illis tormentum*, saith *S. Augustine*. And in Diuinitie, *S. Paul* found the same Doctrin to work the *saueur* of life in some, which wrought in others the *saueur* of Death; not *intentionately* from the Subiect, but *occasionally* by the vice of the Obiect. For the preaching of the Crosse, to them *whish Perish*, is folly, but to them *whish are* *saued*

August. contra.  
Crescon lib. 10.  
2. Cor. 2.16.

1. Cor. 1.

Terent.  
Gal.4.

Numb.24.

Plut. de disce-  
ri. adulat.

Histor. Belg. l.8

saue the power of God. Truth to beget hatred, is the Poets speech, and the Apostles experiment: and Lenitie to *exasperate* some natures is no strange thing, either in Philosophie, or to Magistracie: which, our Dreade Soueraigne, being both a Philosopher, and a Magistrate, (that's our happinesse) dooth know in his Learning, and hath felt in his Gouernment to bee too true. And therefore wee will close vp this point with the Iesuits own words else-where: *But his Maieistie is wise, and will (as we hope) according to his prudence, in time, looke into THIS SORT of men, and discerne to auoid such manner of dispositions: well knowing, that Waspes, if they be not strongly repelled with the Bees sting, will possesse their hives, sucke their Combes drie, and their bodies dead.*

166 „Now let vs proceede (saith hee, Numb. 28.) that „is, let vs return to shew, that as there were (before the *P O W D E R T R E A S O N*) persecutions for spoile, so also by „searches of houses; whereof some were so violent and inhumane, that Gentlewomen were forced out of their Beds to be „ransacked for Crucifixes, &c. (Meisterane sheweth of a Cloistered Priest in the Low Countries, that forced mens wiues out of their beds in a more beastly sort, so to make them right Catholikes, that is Common-weomen: ) some „so felonious, that a friend of his was bereaued of a silver Cup „(no Chalice), onely because it had the name of Iesus grauen „on it.

167 Many *Theeues* vse to robbe with Cheuelures and false beards, because they would not bee descried; and *Iesuits* will huddle stories, but conceale names, lest their credit should bee hazarded. That *Malefactors*, either for acts vnlawfull committed, or publike Edicts contemned, should bee pursued to their holds, and fetch't out of their houses, yea, some sort to bee pluck't euen from the *horne of the Altar*, is iustificable both by Gods booke, and mans Law; and principally such as seduce Liege people, stealing their soules from God, and their hearts from their Soueraigne

reigne : yea, and if *Achan* haue any thing execrably consecrated, his Tent must be searched, and the *Babylonish garment*, with the *Wedge of Gold*, and the *Stekles of siluer* (though hid in the midlt of the *Tent*, and in the bowels of the earth) must bee ransak't, digg'd out, and confiscate, either to *publike defacing*, or *utter demolishing*. For the *Cup* he speakes of, if it were a *Chalice* hallowed for the *Masse*, it was forfeited by Law, either as *Corah* his Censer, (to be translated to *right holy vse*) or as the *Brazen Serpent*, to be accounted *Nehushtan*, and trampled as a piece of brasle, or refuse Siluer: and it is probable it was so; by that inscription of *Iesus*, which vpon prophane vessels (for common vse) either is not vsually, or should not at all be characted. For if the Heathen reputed it an indignity to the *Emperour*, that any should *Principis imaginem obscenis inferre*, stampe the Princes image vpon homely utensils; Christians should bee more religious then to engrauce our Sauour his holy name vpon *Quaffing-Cups*; but this is a story out of *Lucians Icaromenippus*, told out of the Clowds; for had he named the party, he had vncafed himselfe to the world, to appeare (as hee is indeed) a meere *Falsarie*.

168 From *Searches of Houses*, he comes, Num. 29. to  
 „ *Imprisonments, and condemnation to death of many Catho-*  
 „ *likes.* And the whole great number of those *Many*, were  
 „ but *two executed, a Priest and his Receiver*; the rest that  
 were sentenced, but foure or fiue pardoned, and sent to  
*Wibitch*, where in their retired ease, and full dyer, they  
 might crie *heu quanta patimur?* and for what cause? for  
 „ *coming into England to exercise their function* (saith he)  
 against the Statutes of Queene Elizabeth; and after his  
 Maiesties Proclamation, and for seducing the Kings people  
 he should haue added. As if, either a *Statute* of a  
 Land with the Princes death were annulled, which is not  
 so, saith *S. Augustine*, for though *Constantine* be dead, yet  
 the iudgement giuen against you by *Constantine* liueth:

T

or

Iosh. 7.

Numb. 16.

Seneca.

Epist. 166.

1. Sam. 14. 27.  
&c.

*Vbi supra.*

*Quodli. pa. 84.*

or, if in force, that the breach of Statutes enacted, and contempt of Kings Edicts proclaimed, were either a *Peccadillo*, or no sinne at all, *Sauls Edict*, transgressed by *Jonathan*, neither God himselve (as it seemes) tooke well, nor the King would be satisfied for the transgression, but by *allotting* to Death his owne sonne. And what was the offense? tasting of an *hony-combe*, contrary to command. Christian Princes and States, for their securitie, enact Lawes, and promulge Decrees, in cases of higher nature; by abandoning Seducers to Idolatrie, and Perswaders to Disloyalty; contempt and breach of both ensueth, and the punishment vpon the Transgressors must be intituled *Persecution*. The Bishop of Rome his *Breues* to interdict Allegiance, must, vpon dreadfull Censures (without contradiction) be obeyed. The Monarch of great Britaine his *Proclamations*, to disburden his Realme of a **VIPEROVS BROOD**, must bee either calumniated, or sanf-punie transgressed. Whereas Diuinity teacheth *Christians*, that Princes *Edicts* (not made against Christ) are propounded to alacrity of subiection, not variety of construction, much lesse to contempt by violation. When *Emperours* hold the truth (saith *Saint Augustine*) they command for truth; which whoeuer despiseth, purchaseth to himselve Indgement.

169 In the next Section, after mention of one *Wilde*, borne executed at *Yorke* (belike for Rebellious and Traitorous speeches) he saith, for perswading a certaine woman to be a Catholike: (not vtterly vntrue, for the Law punisheth euen that by Death, because to be their Catholike, is to be disloyall) and *Mistresse Shelley* her Imprisonment (for receiuing a Priest, contrary to Law and his Maiesties prohibition (and she condemning to death) but not executing (one *Tempest*) whom heere he calls a Gentleman; but the time was when the *Iesuites* handled him very vngently, and so *Tempestuously*, that he confessed, *Hee neither would nor should like of that Society to death, knowing their tyranny and extreame cruelty to passe all measure, against whomsoever they*

they poured out their wrath : ) at last, he much bemoaneth  
 „Master Pound (one of their Pillory Confessors, as in the  
 Starre-Chamber hee was sentenced, to losse of eares, and  
 open shame) beeing a Libeller, and Slaunderer of the State  
 „(HE calls it his complaining of hard measure against Catho-  
 „likes.) So that the Censure for that Sinne, which *S. Iude*  
 concludes within *Blasphemie, Dominationem spernunt, Ma-*  
*iestatem autem blasphemant*: They despise Rulers, and speak  
 euill of those that be in authority : which *S. Iames* auerres  
 to be *Atheisme*, at least to bee *Irreligious Hypocrisie* : If any  
 man among you seemeth to be Religious, and REFRAIN-  
 ETH NOT HIS TONGVE, that mans Religion is  
 „vaine ; This Arch-Diuiue calls it CRVELTY in the  
 „Iudges, and an HONOR from God to the Libeller, whom  
 „hee styles with Bedaes Epithete, A VENERABLE  
 GENTLEMAN ; The Scripture tearmes his fellow  
*Shamei, A dead Dogge*. But doth not this fellow complaine  
 of ease ? For Pound (notwithstanding the Censure of that  
 High Court, and this foule crime) was freed by his Maiestie  
 from the corporall punishment ; and no penny is yet de-  
 manded of the Fine by Sentence imposed.

Verse 8.

Iac. 1. 26.

2. Sam. 16. 9.

170 In Numb. 31. (which is the next) he passeth ouer  
 (as he saith) *Hereford and Lancashire* Persecutions. A trans-  
 sition of that, which because it is not at all, he letteth goe ; for  
 had there beene any such thing, he that so rhetorically be-  
 „wailes the Calamity of *Shittles children in Oxford* (who  
 had none, or but one at most then aliue) is neither so meale-  
 mouthed to conceale them in silence, nor so briefly stiled to  
 passe them ouer with sleightnesse.

171 But there is one horrible Persecution that strikes  
 him into an agonie, which, as if he were Carrying the Crosse  
 „with *Simon of Cyren*, he calleth a New *ANGARIA-*  
 „TION, THEN first brought vp ; namely, that men  
 „should be bound to pay for their WIVES *Recu'ancie*. The  
 remedy is easie : let them garre there *Wives* to frequent the  
 Church, and then they shall not bee *Angariated* in their

purse;



1. Tim. 1. 12.

Plutar.

2. Reg. 9. 22.

purse; otherwise it stands with reason and Religion; that they should be so punished: for either they are their wifes heads, and so can command their obedience to the Lawes of the Church; or else they are *Vnderlings*, and countermaistred by them, and then are they iustly punished in suffering their *Wives* *ambush*, to carry a *sway* over them, which *S. Paul* permits not in a peremptory denyall. Were their *Wives* Recusants before they tooke them? They deserved to be mulcted for their bad choise. Prooue they so afterward? They deserue it (much rather) for their carelesse regard. And if the *Lacedemonians* set a great fine vpon their *King*, for taking a little woman to his *Queene*, giuing the reason, that she would bring forth *Regulos*, not *Reges*. *Kinglings*, not *Kings*; much more are such to be punished for taking or suffering their *Wives* Recusants, in respect of the *hereditarie danger*. For *Men* haue not thole *insinuating* meanes, to seduce others to their Superstition, as *Women* haue; especially, the *Mothers* Religion is (for the most part) deriued to the Children, because to *Her* the principall care of their Education is committed. We see it in *Iehoram* the Sonne of *Iezabel*.

172 But was this *Mulct* enacted in the *Queenes* time? as it was indeed? Then doth *Parsons* caluminate the Kings gouernment in calling it a *NEW Pressure*. Was it enacted, but not *exacted* before? Then, it being such an *Angariation*, he doth contradict nimselfe; for so maketh hee his *Maiesties* hand *heanier* then *Queene Elizabeths*, which afore he denied. Howsoeuer if parting with a peece of money be such a *Pressure* to the husband for the *Wives* wilfulness, what a miserable *Pressing Crueltie* was that to burne a woman greate with Childe, which opening the wombe in the torments, and comming forth, was *Angariated* and throwen backe in to the fire, to bee consumed with the Mother?

173 „ An other *Persecution* followes, *His Maiestie* „ *rejected the Petition of the Catholiks in writing for Tollera-*

„ *tion*

tion; and Mitigation of Calamities. This, indeed, is a new kinde of pressure; an Insolent Petition is offered; the first request whereof is (as before was said) *Impious* against God, dishonorable to his Maiestie, and *injurious* to the State; his Maiestie denies it, that's a *Persecution*. Then were all the Christian Emperors *Persecutors*, who forbade either publike place, or priuate house for assembly of Heretikes; and *Saint Ambrose* was either a spirituall *Persecutor*, or an insolent *Rebel*, that would not yeeld to *Valentinians* request, by deliuering vp a Church in *Milane* for the *Arrians* resort: The second parte thereof, *A motion for mitigating of Penalties*; and themselves in the meane time, neither slake *instigating of Treasons*; nor obey Lawes; neither will leaue the Land with License, nor liue in it with obedience; nor giue pledge of their *allegiance*. It is a cruell pittie which procures hazard to the Kings safety.

174 Yea, but this *Petition* was answered by a Minister, with contempt Answering of a *Libell* (for it was no better) complaining of *Greenances* when there is none; or if any, forced by their owne Misdemeanor vpon themselves, (*Nostris demeritis punimur*, the Fault is not in her Maiestie, nor her Councell, nor the Ciuill Magistrate, but in our selues, say the Priests:) The answering, I say, of such a *Libell*, is it an *A-gariation*? It is so verily, to them which make no conscience what they write; for to haue either their *weaknesse* discovered, or their *fallacies* recounted, or their *wickednesse* displayed, is a fore *Pressure*. *Hee that enill dooth, flyeth the irall of the Light* (saith our Sauour) *lest his deedes should bee reposed*: no greater vexation can beide a strumper, then to be vnmask't of her visard, and to haue her painting wiped from her riucl'd browe & wan-worn cheekes. The Fathers neuer refused such Combats, nor accounted them *Pressures*: yea rather prouoked such conflicts, as euidences for truth. If the contempt and insulting in the answer, were the *greenance*, it neede not strike deepe for as long as one *Parsons* liueth, the world shall want neither

Vide Codicem

Eplib. 5. orat. contra. Auxen.

Quodlib. pa. 264.

Ioh. 3. 20.

*Contemptuous* nor *Contemprible*; neither *insulse* nor *insulting*, either *Pamphlets* or *Replies*.

175 Yet another *Persecution*; His Maiestie yielded to a „ *Conference* betweene *Protestants* and *Puritanes*, concerning „ *Differences of Religion*; to *Catholikes* none at all. It is a strange humour, that this *Epistler* hath; if he say truth he lies. It is true, there was a *Conference*; but about difference in *Religion*, it is viterly false. Faine they would possesse the world, that we are at larre among our selues, about our Religion; whereas the *Quarrell*, though it bee (indeede) ynkinde, yet it is not in this kinde; sane onely for *Ceremonies* externall, no points substantiall (for those are the *Iarres* of *Popish* writers. ) This difference about things *indifferent*, his Maiestie desirous to reconcile, that, as in the substance there was an *Vnitie*, so in the *Circumstances* there might bee an *uniformitie*, vouchsafed his Princely paines to moderate and mediate.

176 „ And *Why* not the *Catholikes* obtaine the like fauor? First their opinions touch the very *Heades* and *foundation* of *Religion*; in the truth whereof, his Maiestie knowing good reason for himselfe to bee so firmly sealed, and finding this Realme so truly grounded, that being perfect in all the *Arguments* of the aduerse part, and thoroughly vnderstanding the weaknesse of them, hee held it both vn-safe and vnecessary. For if the rule bee true in *Architectur*e, a Corner stone, (though somewhat amisse laid) is not to bee stirred; much lesse Religion, being thoroughly well placed, and so hauing long continued, is to bee disputed. Secondly, *Puritans*, though they haue *peemish* mindes, and *refratarie* against the Lawes for *Ceremonias*, yet they haue no bloody hearts to his Maiestie; at least no such *ouertures* for action doe appeare: *Papists* haue, which they could not conceale, euen in their *Petition*: where they wished his Maiestie as great a *Saint* in *heauen*, as hee is a *King* vpon *Earth*; Gladly they would be rid of him: which way they care not, so hee were not heere; by *Fire* from *Heauen* or *Hell*

Hell, the Jesuites care not how, say the Priests, and therefore tooke order to hurle him hence by *Garnet*; and *Knox* their Whirle-winde in a Chariot of Fire. Thirdly, did those great and Princely paines his Maiestie rooke with the *Puritans*, worke a generall conformitie? with the Iudicious and discrete it did, but therest grewe more *unkind* and *violent*: the like or worse yssue would haue ensued the other *Conference*; for after all paines taken and arguments pressed, who must be Judge to determine? *Deus noster Pater*; for to doubt of that, is a *Sacriledge* saith *Gratian*; and then, if HE a ward not for his owne emolument (beeing in his owne Element) he hath left his old wont, as King *Henry* the eight wrote to one of his predecessors.

Quodlib. pa.  
224.

Ca. 17. §. quii

Sleid. lib. 11.

177 Neither yet doe *Persecutions* cease; but Num.  
32. Which was a greater vexation, his Maiestie confirmed  
all that heape of *Constitutions* and *Canons* made by the  
Arch-bishop of *Canterburie*, and *Bishop* of *London*. It was  
a good Argument of *Christi integritas*, that *Saducees* and  
*Pharisees*, (each opposite to other in Capitall points of Religion)  
should both of them carry dislike of our Saviour, and combine  
against him: and it maketh much for the credit of those *Canons*,  
that *Papists* and *Puritans* (so seuered in opinions) should both  
conioyne in the reproofe of them. Wherein then lieth the *Vexation*?  
in the *seuerity* of the Censure annexed thereto? First, that argues  
the *Corruptness* at the heart in *Catholikes*, and the excellencie of the  
*Constitutions*, as *Saint Paul* argueth for Gods Law. For the  
Commandement is iust and good in it selfe; but it workes feare,  
and anguish, and death in the *corrupt* nature of the disobedient.  
Wilt thou therefore not feare? doe well and obey. Secondly in the  
Rome Conciliable and conuenticle of *Trent*, every Canon against  
the truth, is brandished with the thunderbolt of an *Anathema*; a  
lawfull Synode assembled for Truth may more iustly anne her  
*Constitutions* with sharpe Censures and seueres. Or is the *Confirming*  
of them by his Maiestie the *Corrasue* that frets this vicer?

Math. 22.

Rom. 7.

Viceroy, *hinc illa Lacrima*, there's the grievance indeed, for thereby doth his Maestie shew, and the Church acknowledge his *Supreme moderation and power in causes Ecclesiasticall*: which the Popes not able, either to regorge, or digest, it vexeth them into that *disentery*, from whence proceede those *perulous excretions*, and bloody ejections of *Bulls and Breves*, of *Excommunications and Interdictions*. But in sooth who should confirme them but the King, according to the examples of all the Emperors Christian in the primitive Church: by whose *command* the *Synod* was *convened*; by whose *Leave, Libertie* to consult, and *power* to *Constitute* was granted; and vnder whose *authoritie* (decried to subordinate Magistrates) the *breach* or contempt is to be Censured.

178 Lastly to make vp a whole decade of *Persecutions* two more dreadfull are added: *The Lord Chancelors speech in the Starre-Chamber, and the Bishop of London, (D. Vaughan) his Sermon at Pauls Crosse*, both tending to take all holde from Catholikes of any the least fauour, and the former, expresse charging the Iudges to search for them, and punish them; (but here should haue added the reason, his Maesties resolution vpon the *preceding* *speeches and treacherie of the Papists*), and vpon these speeches proceeds the *Powder-plot* (saith hee) of these Gentle-men; that as to say, the Pyoners were digging at the Walles before Christmas; the *Kent* (as more conuenient) was hired, and the *POWDER* conueyed into it before *Blasphemy*, the *speech* and *Sermon* were made, the one in *June*, the other in *August* following, and yet the *POWDER TRAITORS* fell into that project *after* them both; *Attendamus oportet esse memorem*, and such is the best answer for that point.

179 Now heare this Conclusion, Numb. 33. To say then that it is a maine vntruth, & can neuer be prooued that any persecution hath been in his said Maesties government; or that any were, or are put to death, or punished, for cause  
of

„ of Conscience (which, if it were vntered in the Indies, or many miles from England, might perhaps be beleueed) but to auerre such a thing in print, in England, where all mens eies and eares are open to the contrarie, is a **STRANGE BOLDNES**.

180. No sooner had *Eue* conference with the Serpent, but presently shee learned a trick of *Adding* to the Text. God had said, *You shall die*; shee put in *Least perhaps you die*: with that Serpents hiss hath this *Viper* beene instructed to doe the like. His Maiesty said, *It can neuer bee prooued that any were, or are put to death*; hee puts in [or *promised*:] yet if his Maiesty had said so, he had spoken no more then truth; for their punishments are not inflicted for their Conscience, or opinions of Religion, but for their wilfull disobedience to the lawes of the Land, wherein they liue; and to which, *implicite*, as by *Proxie*, they haue giuen their consent: for being Ciuill members of one and the same *Body*, as naturall Subjects to one King, what is concluded in the *Representatiue Body* in Parliament, they (though absent) doe assent vnto it.

181. But the maine vntruth, whereof his Maiestie spake, is the *challenge of Persecution to DEATH for Religion*, which in sinceritie and Christian confidence may be auerred and iustified in the *Eies* and *Eares* of all *England* for an vncontrouleable assertion: for howsoeuer both the Priests afore named, and after mentioned in this *Section*, as *Drury, Flatheys, Gernis*, with their Receipters, were Papists or Catholikes (so falsely called) yet for their opinions they were not executed, no nor questioned: and though they died *Papists*, yet they died not for Poperie, no more then *Shemei* did for his railing tongue; for their case (in this kinde, for *Execution*) is in a manner the same with *His*.

182. *Shemei* was at King *Salomons* mercy; for though King *Dauid* had pardoned him for his owne time, yet hee left him to his sonne with Iniunction for his *Death*: they

Gen. 2, 17, &  
3.3.

1. Reg. 29.



Verse 36.

Verse 40.

Lib. 5. cap. 2.  
de signis.

Exod. 1. 19.

Vide Bozium.

for breach of the Law, were in the Kings mercie for their liues : for though the *Queene* were dead, yet the Law held them *Guilty*. King *Solomon* in fauour spared *Shemei* his *Blood*, but, by his *Prerogative Royall*, confined him to *Ieru-salem* : Our *Souereigne*, of meere grace, remitted to them their liues, and by his *Proclamation* exiled them the Land. *Death* is the Penalty to *Shemei*, if he passe ouer the Riuer ; the same is their punishment, if they passe the Seas hither : *Shemei* transgresseth in seeking his run-awaies beyond the Riuer ; and his contempt is punished according to the Sentence : they returne hither, to make Run-awaies or Rebels ; Execution is performed according to Law. It is not *Shemei* his railing (for King *David* had pardoned it simply, and King *Solomon* conditionally) but his breach of Couenant that caused his *Death* : it is not their Religion (which is not once called into question) but their Contempt of Lawes and Edicts, which puts an End to their liues.

183. As for telling tales in the *Indies*, that is proprium quarto modo to the *Iesuites*, who make it a principall part of their profession to winne credit to their Societie by *Indian Fables*. Were it not for *Congo*, or *Cochachine*, or *Iaponia*, or the *Maluchees*, or other part of the *Indies*, East or West, *Bozium* had lost that signe of the true Church, and *Xauerius*, *Valentia*, *Bertrandus*, and many a strange *Iesuite*, had neuer beene worthy the naming. The *Hebrew* women are not as the women of *Egypt*, said the *Midwives* to *Pharao*, for they are *liuely*, and are deliuered ere the *Midwife* come at them : so belike it is with the *Indian Iesuites* and *Conueris* ; they are more nimble at a *Miracle* (both actiuelly and passiuelly) then the *Christians* of these parts, *Sacred* or *Lay*. There it is but saying a *Mass*, and a dead man shall start vp to life, though he be dead *Seven* daies : Lay but *S. Iohns Gospell*, there, vpon a womans brest, the *Diuell* shall flie from the possessed, as if he were shot out of a Gun. 'Tis but carrying a *Standard* of the *Crosse*, and an *Armie* of horsemen, all in glittering harnesse, shall appeare, whose

ARMONY

*Armour* shall dazell the eyes, and *number* strike terror to the hearts of the aduerser part : *Elizew* his mountaine of *Horfes*, and *Chariots* of fire are not to bee compared thereto.

2.Reg.6.17.

184. Either our *English Iesuits* are but dullards, or our *Soile* is not capable of Miracles : else why did not *Garnet*, *Hall*, *Greenwell*, *Gerrard*, and the rest (which were indeed *Portenta virorum*, Miracles among men, for their strange villany ; but *Viri Portentorum*, Miracle-workers they were not : ) why, I say, did not they shew any *miracle* among vs ? Certainly, if the *Pronunciall* had had the *Indian* trickes, or that our Parliament-houfe had stood in *Congo*, we should haue heard from thence, that *such* a house had bene puff't vp with a trice, vpon the *Masse* or *Orizon* of a *Iesuite* : for in *Molucca*, a *Iesuite* fetched downe fire stones from Heauen, raked vp trees by the roots, filled vp streets with stones and ashes, raised a Lake so high, and made it rage so strong, that it swept away all the houses at once. It were best therefore to send *Fa. Parsons* to the *Indies*, were it but to worke *One* Miracle, that is, to make HIM SELFE an honest man ; for, to report in *England* that *He* is so, in the *Eies* and *Eares* of so many that are witnesses to the contrary, that read his railing Libels, know his Traiterous Conspiracies, and discern his Diuellish Atheismes (so the Priests write of him) were a *Strange Boldnesse* indeed : but to say that no Romish Priest, or Popishly affected Lay-man is *put to Death* for his Conscience, may, for the *same* thereof, bee proclaimed in *India*, and all the world thorow ; and for the *truth* thereof, is and shall bee auouched in the most publike places (whether Pulpits for Diuinity, or Seats of Iudgement) in the heart of *England*. Impudencie may frame Libels to the contrary, but Truth is mighty ; the Euidences demonstratiue, and will preuaile.

Bozium, ubi supra.

185. But to confute the *Affertion*, hee, first, names  
,, the two Statutes, 4. and 5. in the third yeere of his Maiesties

„reigne, more seuerely against Catholike Recusants for their  
 „meere Conscience, then against any one sort of Malefactors  
 „or wicked men before. Secondly, hee brings the Exam-  
 „ples of three Priests to whom Death was lesse greivous, than  
 „died expressly for refusing this Oath, which is a persecution  
 „for Conscience, valesse it will bee said, that the Oath hath  
 „no matter of Conscience in it, for a Catholike man to receive.

186. It is a question whether this Iesuite hath lesse  
 Logicke or honesty, his arguing is so absurd, his dealing  
 so vnfound. His Maiestie frees himselfe from Persecution,  
 or doing any to Death for his Conscience, BEFORE the  
 POWDER-TREASON; he fetcheth in Statutes and  
 Executions SINCE that villany was discovered. But for  
 the Statutes seueritie, if more sharpe then before, it is but  
 according to the Prouerbe, *Terminus malum*, like ma-  
 lady, like remedy: for if Plato account Treason against the  
 Prince, equall with *Sacrilege* against God, not onely the  
*Athenians* in the Fact, but the *Scedes-men* of such doctrine,  
 are to be met withall by more then Ordinary Justice: *Celeri*  
*pœna* (saith one) by a present dispatch: & *τομὴν μὲν* (saith  
 another) as in heat of warre, and hauocke of enemies, as  
 by Martiall Law: for no Execution can bee inuented too  
 Exquisite or speedy, for such wickednesse, saith a third: God  
 himselfe taking that course against a strange Rebellion, not  
 to bring an Ordinary Visitation, but to make a NEW punish-  
 ment upon the earth: Schooles defining it, that an accus-  
 tomed sinne, to which any Nation or People is most inclinable,  
 is to be provided for more seuerely, especially if it be *Verbs*  
*Rebellis*, & *nocens Regibus*, as they apply that place in *Ez-*  
*ra*, which is the very case in hand. For besides the dange-  
 rous Theorems and Positions which their Writers (especially  
 our Englishmen) set downe for Principles (their Arch-  
 Priest confesseth, that his hart is wounded to read them) their  
 continuall practise is all for Rebellion: the said Blackwell  
 professing, that many youths are sent ouer daily, and they (by  
 vertue of their Oath) bound to draw mens obedience from their

King:

Plut. Thes.

De leg lib. 9.

Valer. Max.

lib. 9.

Dion. li. 52.

Cicer. Catil. 4.

Numb. 16. 30.

Aquin. 22. q.

29. art. 2.

Ezr. 4. 15.

Confess. at  
 large, page  
 134. 143.

King : and therefore the conclusion in Schooles is, by the example of *Corah*, with the rest, not submitting themselves to *Moses* his gouernment, that the *Censure* for such offenders, must be *inconsueti pœna*. And yet in the *Statutes* which hee mentioneth, there is neither *New*, nor *Strange*, nor *Rigorous* punishment ; but a *reniuall* of certaine Statutes before enacted, and all grounded vpon the ancient Lawes of the Land, made 200. yeeres lince, in the times of *Edward* the Third, and *Richard* the Second.

187. In the examples of *Priests* executed, hee shewes himselfe to be that same *Turpissima Bestia*, a practised *Æquinoculator* : They died *EXPRESLY* (saith he) for not taking the *OATH* : which in some sense is true, because they were sentenced to death for being in the Land, contrary to Law and the Kings Edict : their life was offered them, if they would take the *Oath* : *Drury* at first accepted the condition, afterwards refused it; the other would none, vnlesse he might doe it priuately, *remotis Testibus*, that so hee might more safely denie it afterward : vpon this they were executed : which conuinceth them of a *double crime* : first, *Contempt* of his Maiesties Lawes, to returne or abide in the Land, contrary to the same : Secondly, *Obstinacie*, in refusing such *gratiou* *Fauour* offered vpon so reasonable termes, to take an *Oath* whereby they should *Only* manifest their trusty and vn-treasonable Allegiance to his Maiestie. So that they died *Refusing the OATH* : but that they *EXPRESLY* died for *Refusing it*, that's false : the Sentence of death was passed vpon them before the mutuall offer, or *refusall*. Which *Offer*, as on his Maiesties behalfe, it expresseth a singular Indulgence, and tender desire to spare Blood ; so is it an exact Triall of their Allegiance, whereby the King may see, whether (as the *Pölosopher* (speaketh) though they be *Parüm Sani*, they be, notwithstanding, *Sanabilis ingenij*, that albeit in *Lurking* heere they haue beene vndutifull, yet whether there may be hope that they will be *Sound* at the *Heart* towards *HIM*.

*Æquin. ubi supra.*

*Seneca.*

Neither is the case any other, then if a *Woman*, false to her husband for his bed, and withall attempting the *poisoning* of him (being conuict and condemned for the crime of *Poisoning*) were offred her pardon, *conditionally*, that shee would sweare, for euer after, to keepe herselfe *honest*, and alone to her husband; shee *refuseth* it, and is executed; it is true that she dieth *renouncing* the Condition, but not for renouncing it; her iudgement for death was passed before vpon the criminall attempt.

188. But the *Preamble* to the examples is worthy the noting; for what hee sets downe as a *Triumphant Garland*, „ to the offenders, *Death* (saith hee) *is lesse greuous vnto* „ *many of them, then the other Persecutions* (how many and greuous they were, hee did before inlarge) is a *staine* to their Profession, and may be a *Caneat* to his Maiestie; it being a marke rather of *desperate Pagans*, then *Consecrated Priests*: for *S. Paul*, though professing his resolution in *Cupio dissolui*, (arguing his desire to bee loosed hence, and to bewith Christ) yet when his death was vowed by the *lawes*, he *auoided* it by *information*; and when he feared it at the bench, he *prolonged* it by *Appeale*; and being hard set at *Rome*, after his escape, he acknowledged it with thanks, and accounted it a *riddance* from the *Lions lawes*: so farre was he from *rusthing* into the breach of any *Nationall Law*, to hasten his death. A *Caneat* it may be to his Maiestie: for the saying of the Philosopher is very true: *Vna tua Dominus est, quisquis suam contempsit*: He that is prodigall of his owne life, cares not whose blood hee spils to atchiene his desires. And Parsons himselfe hath confessed in a Letter of his, that it is *instly suspected* that many *Catholike Martyrs* suffer in England, not SO MUCH for *VERTVE* and *LOVE* to God, as of *CHOLLER* and *OBSTINATE* will to *CONTRADICT* *Magistres*. What will they doe now, when by the *Popes Breue* they are armed with Contradiction? which, if it procure due punishment vpon them (as his Maiestie hath well fore-warned) let their  
Blood

Phil. 1.

A&amp; 23. 17.

A&amp; 25. 10.

2. Tim. 4. 17.

Seneca.

Quodli. p. 119.

Blood alight vpon the Popes head, as the principall cause.

189. Which speech after hee hath, Num. 34. with his  
 „ viperous Gloss, varied into these phrases, [*Hee insin-*  
 „ *ates, and expressly threatens, that there may chance to bee a*  
 „ *greater persecution, and more abundant shedding of Blood,*  
 „ *which must alight vpon the Popes head*] hee applieth it  
 „ two waies: One is, a Taxation of his Maiesties cruelty, as  
 „ expressing hereby his desire to Ingolphe himselfe in the ef-  
 „ fusion of Catholikes Blood; and also his Hypocrisie, shrow-  
 „ ding his iniurious crueltie, either vnder the name of Iustice,  
 „ or vnder pretence of the Popes entermedling: the other ap-  
 „ plication is by way of comfort to the Catholikes.

190. If I will that he tarry till I come, saith our Sauour,  
 concerning Saint Iohn, what is that to thee? Vpon this was  
 bruted the report, that the Euangelist should not die. Mistak-  
 king, both breeds and spreads misreports: if ignorantly,  
 it is a pardonable error; if wilfully, it is a palpable dishonestie:  
 which is the very case of this Iesuite heere. Hee hath laboured long to no purpose, to prooue his Maiestie  
 a Persecutor; now out of the Kings owne words, he would  
 faine make him a Blood-golofer: and to effect that, he turns  
 a Gratiuous Premonition into an expresse Commination; a sup-  
 posed occasion into a Positiue conclusion; a due punish-  
 ment by Iustice, into Crueltie by Persecution; and the true  
 cause, into a veile of pretence. For his Maiesties speech is  
 this: *It can neuer bee prooued that any are, or were put*  
*to death for cause of Conscience, except that now this DIS-*  
*CHARGE giuen by the Pope, bee the CAUSE of the*  
*DVE punishment of many:* which is as much as if his Ma-  
 iestie should say, *I am so farre from executing any for their*  
*Religion or Conscience, that I haue beene content to wink at*  
*their Breach of my Command, and their contempt of Law, as-*  
*surving my selfe heretofore of their Loyaltie: but now, if I,*  
*through fauour, suffer them in my Realme, and the POPE, by*  
*WARRANT, forbid them to giue mee securitie of my state,*  
 so

Ioh. 21. 22.



Ioh. 8. 42.

so that they shall neither yeeld Obedience to Statute, nor give pledge of their Allegiance : If I be not secured, the Law shall be executed : who then causeth it, and must answer for this blood but the Pope ? whose Breues they now make the only Allegation for their refusall ? Is not the Diuell therefore truly called the Murderer of mankind, because by his insinuating dissuasion from obedience, hee brought death to the world ? which is the very case betwene the OATH and the BREUES, his Maiestie and the Pope.

Apoc. 2. 14.

Apoc. 8. 10. 11

191. It concernes the *Pollicie* of the Land, and the Kings safety, to exact their Allegiance : it stands with their duty to performe it : they are willing, the Pope forbids them : their *Refusall* drawes on punishment for their former breach of Law : where's the cause ? Partly in themselves, *dispositiue*, who are naturally inclined (at least radically instructed) to disobedience : but in the Pope *Consummasiue*, who, like *Balaam*, puts a stumbling block in their way, that is, armes them with *authoritie* to disobey : Now *causa causa est causa cansati*, say the Schooles : Hee that caused sinne, caused Death for sinne. In the *Reuelation*, the third part of the Waters became *Worme-wood*, and many men died of the Waters, because they were made *Bitter* : bitterness caused death, but whence came the *Bitternesse* ? from the *STARRE* that fell into the Waters, called by the name of *WORMEWOOD* : a perfect Resemblance of the Popes *Breues* : the *Rebellious disloyaltie* of the Catholikes hastned their ends ; the Popes *Breues* nourisheth it in them, and hardneth them in it : there's the *Colloquintida* that hath brought death into the pot.

192. His *Comfort* to the Catholikes followeth ; First, in „ a generall *Theoreme*, that no suffering is so honorable as that „ which commeth with a dishonorable title : So Christ suffered „ as a disloyall person and a deceiuer : So Paul as a disturber. First, that's not simply true ; for the *ignominy* of the title adds nothing to the *Honour* of the passion, vnlesse the cause be good, and the party innocent, either from the iust *imputation*,

or the violent presumption of deseraing that ritle; for good Subiects (like *Casars* wife) must bee carefull, not onely to bee free from the fact, but from the occasion also that might giue *suspition* of the fact: and that was our Sauours case, who both preached obedience to *Casar* in his Doctrine, and performed it in paying Tribute.

*Sueton. Jul.*

*Mat. 22. & 17.*

193 But what's this to the Catholikes? yes, saith hee, „(that's his particular comfort) *They suffer for the false* „*Imputation of Cinull Disloyalty, whereas it is indeed for* „*their Religion and loyaltie to God their eternall Prince.* This is that which they call in Schooles begging of the cause, *Petisio principij*; hee resumes the case which is in question betweene vs, fondly supposing that either the Statutes in that case are against Religion, which are for the Princes safetie, and the States securitie; or that the *Oath* impeacheth the Popes *Spirituall iurisdiction*; both which wee denie: and neither hee, nor any of theirs shall euer bee able to euict it, vnlesse they can prooue, that Lawes made to void the Land of *Seducers*, and *Seeds-men of Rebellion*, be against Gods word: or that our Sauour (with the Keyes) gaue authoritie to *de-Throane* and *de-Crowne* Princes, *either directly or indirectly*: which distinction, vnlesse it had bene better followed, and more *substantially* handled (saith Master *Black-well*) it had bene better that *Bellarmino* had neuer touch't it at all. What then may wee expect of this poore *Atomite* when he comes to the point? who can break no ground but with *Bellarmines* Heiffer: for if that Oracle faile in any substantial controuerfie, he is one of the *Sceriphian Frogges*, clamorous in *Inuectiues*, (as they in *Scyrrus*) in any sound point either dumbe or dull. And now it is like hee will come to that issue, in this second part of the Paragraph, as hee hath deuided it.

*Confes. at large*  
page 65.

*Plin. lib. 8. ca.*  
85.

## The second part of the second Paragraph.

De Oratore.

Plut. de profectu.

Cic. pro. Cluent

1 **T**He front of which *Division*, seperating it selfe with *Greater Letters* from the rest, would put a Man in hope, that *now* the point should be canuased to the purpose: but in the very *entry* hee shall finde, that it is a great Gate, to a *pingle* of trifles. When men are wearied with the greater affaires of State, for their *recreation* sometimes, they will goe to gather *pebbles* at the Sea-side (as *Tully* noted in the *Senators* of *Rome*: and they that haue *full fed*, and drunke well, haue leisure to beholde the *Celatures*, and *pictures* of the vessels on the table: but in the very *Entrance* of a maine quariell, to fall a playing with words, argueth that he is either wearie of the cause, or loath to come to it, or hath no stomacke to meddle with it; and so would shift it off with such *Childish dalliance*.

2 For whereas his Maiestie presseth the point for triall, how the Pope can in *Diuinitie* iustifie that speech of his, that the *OATH* containeth many things *PLAINELY AND DIRECTLY* contrary to *Faith* and *Saluation*; he, *Numb. 35.* challengeth the King of an *Iniurie* in thrusting in the word *directly*. As if *plainly* and *directly* in honest mens mouths, and acts, haue not all one meaning: for *plane* among the *Latinists* is not onely vied for *clare* and *aperie*, *openly*, *plainely*, and *manifestly*; but for *penitus*, and *omnino*, *thoroughly*, *wholly*, & *directly*: except he deriue the aduerbe *plainely* from the Greeke word *πλάνη* to *deceiue*; a word fitting *Jesuities*, both their *natures* (who are the onely right *planets* in *Saint Iude*, *wandering* themselves, and reaching others to goe *astray*) and their *Art* too, who in vttering *plaine* words, conceiue in minde an *indirect* sense. Such an one, the *Orator* describes, *Hic ille planus improbissimus, quæstus nefarius passus*.

3 In the very next *Numb.* preceding, this iangling *Sophister* had changed all the wordes of his Maiesties speech

speech, cleane contrary to the Kings meaning, as hath beene shewed; heere his Maieftie puts in but *one Synonymum*: which both in English and Latine, are vsually ioyned each with other; and this giues hint to an exclamation of *iniurie*: he might as well haue blamed *Tully* for ioyning *apertam, simplicem & directam* to one and the same way of happinesse. But his Maiefties *plain* and *direct* dealing against al Calum-niation is euident, in that he setteth downe the Popes whole *Breue*, word for word both in Latine and Engliish; whereby the Christian Reader may iudge that his Maieftie purposed not to take any aduantage vpon any Tearme, or tittle not there expressed.

De finib. lib. 1

4 „ A second and greater Iniurie followes. *His Maie*  
„ *stie useth a speech which a Mahometan Philosopher vttered*  
„ *against Moses, and turnes it vpon the Pope (Tertius the Wi-*  
„ *then Cardinall, saith it was vttered against Christ:)* but  
wherein lieth the Iniury, vnlesse it be in the application, that the Pope (an vsurping challenger, and only a *Breue-compoun-*  
*der*) should be matcht with *Moses*, (a lawfull Gouvernor, and an holy writer;) otherwise, that speeches vsed by men, or  
Devils (take the *Malice* and *Profanesse* from them) may be  
applied to the best, is not vnusuall or vnwarrantable either  
in *Diuine* or *humane* learning: thither tend the profitable  
*Mythologies* of Poets fables, and the morall vse of *Apologues*,  
applied both to the best sort of men, and the most eminent  
vertues.

Pa. 34.

Vide Basil. &  
Socrat. li. 3. ca.  
15. gre.

5 In *Diuinitie*, that speech of *Saint Pauls* against the  
insulting *Pseud-Apostles*; *Came the word of God out from*  
*you; or came it vnto you onely?* is the very same in effect  
which *Zedkiab*, the false Prophet, vsed against *Michaiab*,  
*When went the Spirit of the Lord from mee to speake vnto*  
*thee?* Or more plainly and directly, the same wordes which  
the *Diuell* vttered to Christ, *What haue we to doe with thee?*  
*our Time is not yet.* The very same (*I say*) our *Sauionr* vsed  
to his blessed Mother, *Woman what haue I to doe with thee?*  
*mine howe is not yet come.* And I thinke there is no doubt

1 Cor. 14. 36.

1. Reg. 22. 24.

Math. 8. 19.

Ioh. 2. 4.

Math. 4. &  
Psal 91.

αὐτὸν ποιεῖν, δὲ τὸν

but that the same text of Scripture, which the Tempter misapplied to the breaking of our Sauours necke by presumption, may be Christianly applied to the comfort of a distressed soule in assurance of Gods prouidence.

6 If peraduenture the *Apologier* had not truly charged the *Pope* in that applied assertion, some might haue thought it a wrong, (or as this high-flying Iesuite, tearmes it) *a more grosse point, and iniurious*: but peruse the whole *Breue*, there appeares not one, either authority, or reason, brought to confirme his said bold *Assertion*; but as if hee were an *Oracle*, to *Speake* and *away*, as *Saint Augustine* said, *Hac Manichæus dixit & abiit*, it not standing with the *Popes irrefragabilitie* to yeeld a reason of his conclusions: or as *Gallen* (whom *Torinus* in this place citeth for that speech of *Auerroes*) speaketh of such an other, *hee deliuereth his Theorems so confidently, as if either hee had αὐτὸν εἶπεν, a mouth that could not erre nor trip, or as if none were able or worthy to finde any probable contradiction against his speech.*

7, A third thing is an *ABVSE* offered by his *Majestie* to the words and meaning of the *Breue*; namely, that the *King* should charge the *Pope*, of new & vndiuinelike *Doctrine*, for saying that the *OATH* contained many things, *apertly contrary to faith and saluation*: as if thereby the *Pope* should say or meane, that naturall allegiance to their *Soueraigne* and *King* were directly opposite to *Faith*, and *Saluation of Soules*.

8 His *Majestie* (vnder Correction) hath done the *Pope* too much honour, in vouchsafing an answer (especially with that iudgement) to such pelting stuffe of a *WOFULL Breue*; wherein hee hath beene so sincere from detorting anything, that the *Pope* could not haue met with any more *Candide* and *Ingenuous* writer: neither is it to be thought, that the *High Priest* himselfe, would haue vsed such a *Sawey* tearme of *ABVSE*, as this rightly *Male-part*, that is, *Mis-begotten Catechresticall* compani-

on hath done. But if it appeare that the Popes words imply so much, and that necessarily, *Quid dabitur viro?* what shal be done to him that knetcheth this opprobrious *Curre?* For what is this vncircumcised *Iesuite*, that hee should, in so base tearmes, *scurrilize* so great a King?

9 This therefore is his Maiesties argument: *Whosoever pronounceth THAT OATH VNLAWFVLL AND FLAT CONTRARY TO FAITH, which containeth nothing else in it, but an acknowledgment of all naturall and Ciuill Obedience, due by the Subiect to the Prince; hee broacheth a NEW, STRANGE, and VN-DIVINE-LIKE ASSERTION:* but the Pope doth this, in pronouncing so of the *Oath of Allegiance*, which containeth in it nothing else: therefore, his Assertion is strange, vncouth, and dissonant from Diuinitie. Where's now the Rub? In the *Minor* perhaps; suppose it to be so: that's but a sailing in the tearmes, no abuse to the person, no iniurie to the wordes; modesty would stay for the prooffe, not hasten the doome, especially in such tearmes of *Sancie Bitternesse*. If therefore the *Assumption* had beene insisted vpon in the *Consequence* thereof (for therein is the *Cardo* and Marrow of the Question; *scilicet*, that the OATH containeth NOTHING in it but THAT which concernes Ciuill and naturall obedience) This had beene Scholler like, and Christian dealing, and to purpose: but the very wordes of the Oath it selfe, doe ratifie his Maiesties collection, and inference.

10 For the *Oath* (as hath beene shewed) consisting of two parts, *assertiue* for the Kings Right to his Crownes and Kingdomes; and *negatiue* against any forraine challenger or Intruder whatloeuere, or vnder any pretence whatsoeuer (for so the *Oath* doth manifestly diuide it selfe) his Maiesties Arguments then thus hold: First, THAT OATH, the *positiue* and *exclusiue* parts whereof doe not touch nor impeach any Spirituall Iurisdiction or Authoritie, directly or indirectly; contains nothing in it but master concer-



Letter to the  
Catholikes.

Macrobius de  
Lentulo. Sat. 2.

ning Civill Obedience; but neither of the parts in the OATH of allegiance doth so (for Deposing of Kings, or Absolving Subiects from their durie, or inciting Rebellions (foraine or domestike) comes not within the reach of Spirituall Jurisdiction) Ergo, &c.

11 Secondly, nothing can be contrary to Faith and Salvation, but that which crosseth some point contained within, or grounded upon the Articles of Faith, comprised in those Creedes which the Church hath allowed; the OATH of allegiance crosseth none of those, nor any part in them, vnlesse the Popes authority in Temporalibus be an Article of faith, and so be referred to Ecclesiam Catholicam; but that cannot be: for among many other of their owne writers, their Arch-Priest retels (and repeates it often) that because the Church hath not yet concluded it to be a point of Faith, whether *hee* hath any such authoritie or no; or (if *hee* haue) not determined how farre it stretcheth, if to Excommunication, yet not to Eradication (saith he) neither directly nor indirectly: (surely then not to Deposition from their Crownes, or Instigation to Rebellions: ) Ergo, It crosseth no point of FAITH.

12 And therefore his Maiestie said well, that the Pope had done *honestly* and *discreetly*, if he had put downe the speciall words, at which *hee* quarrelled in the OATH; and this Libeller had reuealed some sparkes of integritie, if hee had shewed one point soundly prooued, wherein it touched Matter of Faith before he had fetcht vp his *pinguem Salinam* out of his filthy throat, to cast an Asperision of Abuse, Canill, „ Calumniation, and voluntary mistaking the question, vpon his Maiestie: For if there be any of these, it is in the Pope, who mistakes either the meaning of the Oath, or the Limits of his owne authoritie.

13 His Maiestie is in the right: and the assertion which he gatherth out of the Popes words, that *hee* denieth the acknowledgement of Civill obedience, is no surmised principle, but a necessary Inference: as also the Examples, which his

his Maiestie bringeth out of *Scriptures, Fathers, and Councils*, are most proper and direct to the purpose.

14 The *dilatating* and *multitude* whereof, vexeth this „ *Epistler*, and makes him, in scorne, first to call it a *Flourish*, „ *risb*. (So some did account *that* for the noise of a *Thunder*, but a ratling in the aire with anyndistinct sound, which others acknowledged to be the voice of an *Angell* answerable to the occasion; and the *Sword*, placed at the entry of *Paradise*, appeared but a *Flourish* of a Blade, yet it strooke a *error*, and recordation of their former disloyaltie into our first parents; as *these* commemorated examples might into the hearts of *Priests*, and those *Catholikes* of their *with-held Obedience*, were not their consciences feared, and by preiudice made vncapable of such tender Recognition.) But *David* seemes a *Fondling* (saith *S. Augustine*;) To whom? To *Achis*: *id est*, *Stultis & ignorantibus*: to them, which themselves are both *Fondlings* and *Rudesbies*: and these authorities but a *Flourish* to a *Superficiall Jesuite*, that neuer could diue deepe for any learning.

Ioh. 12. 29.

Gen. 3.

Aug. in Psal. 33.

15 „ Secondly, hee tearmes it a *Borrowed Discourse* „ from *THEIR Authors*, because otherwise wee are drie „ and barren, if we say any thing which they doe not say: witenesse that challenge which was neuer yet foiled nor answered, that for 600. yeeres after *Christ*, all the *Scriptures, Fathers* and *Councils* stand for our *Affertions*; not *One true, naturall, vncog'd or vnadulterate*, for any point then propounded, and *Rome* now maintaines against vs. Thirdlie, a „ *Combat with a shadowe*, because *THEY* are not aduerses „ to vs in the matter of *Ciwill obedience*. For first, *THEY* „ hold that *Subiects* must obey both good and badde *Princes*, in „ all things *LAWFULL*. But who must iudge what's *lawfull*? The *Apologue* is knowen; if the *Lion* lay the bunch of *fl*: sh in the forehead be an *borne*, though it be not so, it will be accounted so.

16 „ Secondly, *THEY* teach that the *Prince* is to be „ obeyed

I. Tim 1.9.

Sir Tho. More  
consolttin Tri-  
bular.

Iac. 1. 26.

I. Tim. 6. 20.

, obeyed *propter Conscientiam*, yet not *contra Conscientiam*; „ for *Conscience sake*, nor against *Conscience*. That is no found doctrine in the *negative* part; for euen against a mans *Conscience*, the Prince is to be obeyed, vnlesse that he which disobeieth, can prooue his *Conscience* to be the same which the *Apostle* describeth; A good *Conscience* accompanied with true love and faith vnfaigned; for there may be *Asinina*, and there may be *Lupina Conscientia* (it is the distinction of one of their great Martyrs, named by the *Cardinall* in his Letter: ) some mans *Conscience* may be so *steighned*, that it will straine gnats, and make scruple of euery thing that is commanded; and another so *vast*, that he will deuoure whatsoeuer is enioined him.

17 And this distinction meets with that vaine *Challenge* of his, which is the third thing he obiects: Let them „ (saith he) shew but one onely authority, example, or testi- „ monie out of *Scripture, Fathers, or Councels*, that Princes „ must be obeyed against *Conscience or Religion*, and then wee „ will grant he speaks to the purpose. If he had said against *Cōscience* rightly instructed, and purely cleansed; and true *Religion* soundly warranted by Gods word, we contend it not, we cannot: We say with *S. Augustine*: *Si aliud Deus, aliud Imperator iubet, contempto hoc, obtemperandum est Deo.* But seeing that *Conscience* may both *Erre*, and be polluted; and the *Scripture* insinuates, that there may be a *vaine* and *defiled Religion*; there is nothing more easie for prooffe, or euident for demonstration, then that *Obedience* is to be enioined euen against *Conscience*, if it be *erroneous* or *Leaprous*; and against *Religion*, if *forged* and *falsly* so called. For if *knowledge* (which is the ground of *Conscience*) may bee *nick-named* (as the *Apostle* tels vs it may) and so no *knowledge* indeede; much more, both *Conscience*, which applieth that knowledge to particular acts; and *Religion*, which deriues out of that knowledge her supposed *Theological Principles*, may bee so; or else, both *Heretikes* and *Schismaticques*, who can, and doe plead *Conscience* for their

their standing out, haue receiued great wrong from the Church of God.

18 And therefore either the Pope, or this Proctor of his, should (if they were able) shew what that point is, one or more, in the *Oath*, that is contrarie to a *Good Conscience*, and *True Christian Religion*; which because they neither haue, nor can, his Maiesties Conclusion is vncontroulable, that the Pope hath prohibited *Catholikes*, to performe euen Ciuill Obedience to their Soueraigne; and therein hath crossed both precepts and examples of *Scriptures*, *Fathers*, and *Councils*, touching that point.

19 To the examination whereof, or some of them rather (for where hee cannot cauill, there hee suppresseth) this great *Bible-Clerke* vouchsafeth to condescend, Num. 38. His examination of the *Scriptures* consisteth, first, of „an *expunction*: for the so most, which touch th the point nearest, wherein the people profess their vnlimited Allegiance to *Iosua*, in *ALL things to obey him*, that's gone into the *Index Expurgatorius*; such *vn-confined* and large Obedience to Princes, makes not for the Popes *Triple Turbant*. Secondly, of a *Concession*; that he granteth the „ *Examples which his Maestie alleageth, of the Israelites obeying Nabucodonozor, Pharaos, and Cyrus to bee true, because it was onely TEMPORALL Obedience which they exhibited*. If by *Temporall*, hee meane concerning *Matters meere Temporall*, hee abuseth the Reader; for they shewed their Obedience to bee due, and performed it in *Matters of Spirituall Seruice*; for to Offer *Sacrifice* vnto the Lord, by his owne appointment, and message deliuered to *Moses* their *Superior Spirituall Gouernor* (as this fellow call him Numb. 39.) vpon dread of danger, and punishment for the neglect, is an *high case of Conscience and Religion*, yet would they not attempt it without asking and obtaining the Kings Leau. So the Commandement of *Cyrus* was in a cause meere Ecclesiasticall, viz. the building of the Lords house at *Ierusalem*, and transporting thither

Iosh. 1. 17.

Exod. 5. 1.

Verse 3.

Ezr. 1. 2.

the consecrate Vessels, according as the Lord had commanded him: (for God puts the managing euen of Spirituall affaires vpon the Kings charge;) *This* without HIS licence, the *Israelites* endeououred not; but being appointed, they refused not.

20 The third part of his Examination, is a *Counter-scarse of Examples* opposed against the Instances in the Apologie; some *Canonicall*, and those varying from the point; as that of the *three Children, who refused to adore the golden Statua set up for that purpose by Nabuchodonozor*; and of the *Israelites, who would not obey Pharaos Commandment to Sacrifice in Egypt, but they would doe it in the Wildernesse; and of Daniel, refusing to eat of the King of Babels meats*; some of them *Apocryphall*, and nothing to the purpose; as that of *Tobie his burying the dead, contrary to Proclamation*; and *forbearing the Assyrians meats*; and lastly, that of the *Marchabees, refusing to eat Swines flesh, and to Sacrifice, notwithstanding the Commandment of Antiochus*.

21 For which refusall and disobedience, they had ALL their *speciall warrant*, by the reuealed will of God. Against the *adoration* of that Image, the whole second Commandment of the Morall Law: for *Sacrificing* in the Wildernesse, the expresse Preecept by the mouth of *Moses* from the Lord; not as he cunningly sets it downe, *Numb. 39. that they disobeyed, because THEY PERSWADED THEMSELVES*, that God would haue the contrary: For *SELFE-PERSWASION* (which oft times proceedes from *Selfe-loue*, and ends in *selfe-deceit*) is no warrantable restraint from Obedience. *They that kill you* (saith our Sauour to his Disciples) *perswade themselves that they doe therein God good Science*: good intentions, from selfe perswasion, against Gods Command, are meere impietis; *Vzza* and *Vzzab* may bee examples. For *Daniels abstinence*, (if it were a case of Conscience) first, *hee had warrant* for it by the Law of God; wherein, either such

meats

Dan. 3. 12.

Dan. 1.

Tob. 1.

1. Mac. 1.

Exod. 5. 1.

Ioh. 16. 2.

2. Sam. 6.  
2. Par. 26.  
Leuit. 11.  
Deut. 14.

meats which the Babilonians eat were prohibited; or, if not forbidden, yet were *serued* in, or eaten with certaine idolatrous Ceremonies, contrary to Gods word, as appeareth else-where in that Prophecie; for which cause the Holy Ghost doth call it a *Pollution*: and the same was *Tobies* case also for his *abstinence*. But if it were a ciuill duty, as being a matter of *ordinary diet*, then being commanded by the King ) his disobedience had not beene iustificable, vnlesse that first hee had obtained *leave* of the Kings Chamberlaine, or maister of the household; and secondly, had by Prophecie foreseene Gods *blessing* vpon that his abstinence.

22 Buriall of the dead, (for which *Toby* is instanced) as 'tis a matter of *Christian Ceremony*, so is it also an *humane* respect, and a point of Ciuill Courtesie: ( *Let the dead bury their dead*, saith our Saviour of them that were no very zealous Christians: ) but did *Tobiah* this, though contrary to the Edict, yet *openly* against it, and in *Contempt* of the King? Him else saith no; he did it by *stealth*, *furtim* *abruptis*, and in the *night* after Sun-set; and being detected, he fled vpon it: take it either way, was his disobedience in *such* a case iustificable? No. The *Machabees* for their *refusing* to eat, and *circumcising* their children against *Antiochus* command, had their *double* warrant from the written word; the one for *Ceremony*, the other for a *Sacrament*: and the reason is yeelded in the Text, because they would not breake the HOLY COVENANT, they were *put to death*. It then the Pope, or his Aduocate could, shew in the *Oath of allegiance*, any one particle contrary to the will of God, either reuealed in his word, or by speciall message and Commission deliuered; the refusall were iustificable, and these examples prest to the point. But, to speake in the language of one of their owne Writers, *Seeing they can bring no one argument to prooue, accepisse à Deo tale mandatum, that they haue receiued any SVCH PRECEPT FROM GOD for their refusall, it is a*

Dan. 5. 4.  
Dan. 1. 8.

Verf. 13.

Math. 8. 22.

Tob. 21.

1. Macab. 1.  
65. & c.

Lorinus in a. 11.  
ca. 5. 19



## WILFVLL PERVICACY, no LAWVLL DISOBEDIENCE.

23 And yet (as if he were master of the field) he sets  
 „ vp his Trophee with this *Latinus*: You see the places of  
 „ Scripture alleged by the Apologier, make nothing for him,  
 „ yea, are flat against him. Iuit to doth *Plato* describe his  
*Plat. Thrac.* Crane's Cocke, after about or two skipping out of the pit,  
 and crowing a Conquest, being ready presently to Cry  
 Creak. Review the Encounter briefly, and then let the  
 Spectator iudge whether this be not a Thraconicall impu-  
 dencie. His Maiestie, to prooue that the Pope, in pro-  
 hibiting to take the Oath of Allegiance (which containeth  
 nothing in it but an acknowledgement of meere *Ciuill Obe-*  
*dience*) hath done that which the Scriptures will not allow,  
 citeth many texts wherein all Temporall Obedience is per-  
 formed and commanded, euen to Pagan Kings: which pla-  
 ces, so farre forth as they concerne *Ciuill Allegiance* (and  
 his Maiestie brings them in for no other purpole) this Epi-  
 stler, Numb. 37. granteth to be truly alleaged, and the same  
 which they themselves allow. Yet heere, Numb. 40 he pro-  
 claimeth that they make flat against the Apologier, and all for  
*Luc. 4. 6.* the Catholikes. So did the Duell pronounce of the King-  
 domes of the earth, All the'e are mine, when he had not  
 a foer (by right) in any one of them: no more then the mad  
*Var. Hist.* fellow in *Ælian* who thought that All the Ships which  
 came to the Hauens, were his owne.

24 But much more (saith hee) Numb. 41. „ The  
 „ authorities alleaged out of the Fathers; for they (especial-  
 „ ly that of *Saint Augustine*) are flatly FOR the Catholikes  
 „ Refusing; and clearely against the OATH enioyned. How  
 „ so? Christians in temporall matters obeyed *Julian* (saith  
*In Psal. 124.* *Saint Augustine*) though an Apostata and an Idolater: our  
 Christian King requires no more; the Oath enioynes no  
 other thing: they, in cases wherein appeared difference be-  
 tweene Christs honour and the Emperors' command, refu-  
 sed; and if there bee any such thing in the Oath, let Catho-  
 likes

likes forbear to sweare, but shew *that* point which is different from true Religion. If not, then hath the Popes Breue crossed that Fathers D. Etienne and, the Christians practice; and so S. *Augustine* must needs make for the Apologier. And so doth also *Iustin Martyr*: for, excepting the adoring of God, in *ALL other things* (saith hee) *we cheerefully scrue the Emperor*; but the Oath enioineth nothing that impeacheth or crosseth adoration due to the Almighty. To say, (which is their vsuall shift) that the difference beeing betweene some *Contents* of the Oath, and *THEIR Religion*, therefore they are not to obey, that's a vanitie, and yet that is their Anchor-hold, when they are hoisted and put to the push. Suppose (saith *Parfos* in English, *Creswell* in Latin) that a Prince professeth that hee will bring in a more sound Religion, that's not to the purpose, he is bound to defend the *Romish Faith*; assuming that of *THEIRS* to bee *Christs* Religion, which wee (looking to their Doctrine and opinions) account to be a *Massé of Heresies*; and respecting the vsurped Jurisdiction, haue prooued and found to be the sulphurated fuell of all disloyalties.

25 And therefore that Protestation which he makes  
 „ Numb. 42. *Wee will serue our Soueraigne; we will goe to*  
 „ *warre with him; wee will fight for him, and doe all other Offices*  
 „ *of temporell dutie*: and that, Numb. 44. *Wee will acknowledge him* *ONLY* *inferiour to God in his temporall*  
 „ *gouernment*, is but an Hypocriticall flourish of words, (like the *Gibeonites* couenage) without truth of heart. For their positions (which hee there call's Rules of Catholike Doctrine, are directly contrarie; *The King can vse his temporall sword, but at the Popes becke*, saith one; and if a *Christian King* bee an *Heretike*, saith another, *immediatly his people are freed from his command, and their subiection*. What seruice then may his Maestie expect, being now (by *Martha. us de Torto ore* (pronounced an Heretike, and by the Popes *Intorto Breu*, curb'd and cut short of his temporall Supremacie?

*Apo's. 2. ad Imper.*

*Philopator.*

*Iosh. 9.*

*Molina tratt. 2. de Institut. distr. 2. 9. Simanch. lib. 23. sect. 11. l. iii. iiii.*

*Ad Scapul.  
Contra 2<sup>am</sup> parm  
li. 3.*

*Orat. contra.  
Anxen. ep.  
lib. 5.*

26 The same will be the cue of the other Fathers, cited by his Maestie; for if the King bee **ONLY** inferior to the true God (as saith *Tertullian*: *If above the Emperor, there is none but ONLY God which made the Emperor*, (that is *Opratus* his speech:) then makes it fully for the **OATH**, which denieth the Pope to haue any authoritie ouer our Soueraigne, either to depose him, or to dispose of his Kingdomes and subiects: for that were to binde the King to his *Good behaniour*, and make him a most base vnderling to the Pope: because Deposing, is the highest point of Supremacy, and the basest for indignity that a King can indure, and belongeth to none but *God onely*, who is the *alone superiour* to Kings, as those Fathers confesse: or to an *inferiour*, for message and relation, and that by Gods speciall and personall command, as was the Case of some Kings by Prophets. Yet for all this, *these* also must make for the Catholikes.

27 Nowwithstanding, it seemes the speech of *S. Ambrose* doth somewhat trouble him, who professed, that *otherwise then with SIGHS AND TEARES, he neither might nor could resist*; for such are the Weapons of a Priest: how then will the High-priest of Rome, iustifie his *Brenes* of interdiction; and his *Faculties* of Absolution; and his *Buls* of Rebellion against Princes? and how maketh this *Flat* for the Catholikes refusing the *Oath*? therefore in siting this *Father*, hee is curious, and that by double Interrogation.

28 „ *One*; did *Saint Ambrose* by this, acknowledge that „ *the Emperor had big her authority then hee in Church matters*? that's *Extra Oles*, not the case in hand. Superioritie in Ecclesiasticall causes, hath the proper place in answer to the Cardinalls letter, where it is to be discussed. The point now controuerred vpon *Saint Ambrose* his speech, is whether the Pope hath done like a Priest in forbidding the taking of an *Oath*, which concerne nothing but *Ciuill obedience*? if hee haue not; then *Saint Ambrose*, and hee are different. Indeed, so much of his *Brene* as was written

ten with the fresher moisture of his inke, the raine-water of his teares [*magno animi mare*; *afflictio nostra*; *Cordis dolore*] these passage (I say) were *Ambrose-like*, and *Priest-like*. But when hee comes to put in his *Caneat*, with the Copres, gall, and *Vinegar* [*atrimus exigimus*] the sharper Ingredients of his Prohibition, these are the waters of *Marah*, so bitter, that none (of a Religious pallat) can drinke them: & therefore Saint *Ambrose* leaues him there: *for by any other meanes* (saith that holy Father) *then by TEARES and SIGNES, I cannot, I ought not to resist.*

29 And the Popes Predecessor *Gregory the great*, more openly forsakes him; for hee hauing received a Lawe from the Emperour, to bee promulged according to command of his superiour, misliking the *Edict* (as contrary to religion, in his opinion,) sets downe the reasons of his dislike, but publisheth the Law notwithstanding, according to the Emperours mandate. **THIS** Pope deales cleane contrary with the *Oath*, neither shewes his reasons of disallowing it, nor yet suffers it to passe for current, but plaine-ly *forbids* the taking of it; and yet saith this vaine Epistler, this example of Saint *Gregorie* makes *flat* for the Catholikes,

*Epist. 61. li. 2.  
Indict. 11.*

30 The other interrogation concerning Saint *Ambrose* is, *Whether, if the Emperour had offered him an OATH, Repugnant to his Religion and Conscience, hee would haue taken it?* to which, first he answereth both for himselfe and vs too, *Surely no.* And this also is *expedientius*, nothing to the Catholikes; for neither is there in the *Oath* any matter touching Religion, other then that Obedience, which by true Religion is allowed; neither is their Religion and that holy Fathers more semblable (especially in that point of Obedience) then *chaffe* and *wheate*, then *Gold* and *drosse*. But suppose that Saint *Ambrose* would refuse such an *Oath* vr-ged vpon him, would he with all *for-bid* others to take it, by warrant of Interdiction? *Surely no*: for in as greate a point of Conscience as that, his answer was, *I haue done*

*wh. 11*

Ibid.

what belongs to a Priest, *Quod Imperatoris est Imperator facias* for the rest, let the Emperor doe as an Emperor should; that is, I haue discharged mine office, answering like a Priest, in making knowne the vnlawfulness of the Emperors demand, now leauing it to the Emperors pleasure, I haue no other meanes of resistance, but greefe, and teares, and sighes.

Jeronym. in  
Mar. 3. 17.  
In Psal.

31 And this to be the Proper Office, and right course of Pastors and Preachers, the Fathers haue obserued in an elegant Allusion to that name of Boanerges the sonnes of Thunder: for Preachers are Cloudes, saith *S. Augustine*; among which, if by the power of *Sunne* and *Starres*, an exhalation bee forced vp, and by coercion so streined, that it cannot haue passage; by counterforce of both their strengths (the one impelling, the other resisting) the Cloudes breake into Thunder; yet that dreadfull noise ends in moisture and raine: *Nam Deus fulgura ad pluiam fecit*, saith Saint *Hierome*; that is, (as they moralize it) *Superiors* and *Gouernors* command that vnto Bishops and Pastors which is vnlawfull; they yeeld not, but shew causes of their Recusance; not preuailing (but more pressed) they lay open those iudgements which in such cases God hath revealed, there's the Thunder: yet, when that is done, they goe on further, but end in *teares*, and *prayers*, *Vt extinguat misericordia quod Iudicium urit*, that pittie may moue, where threatens perhaps exasperate, saith the same Father. This did Saint *Ambrose*, and yet must this example make for the Pope forsooth, who surely, by that resemblance of *S. Ieroms*, shews himselfe that either he was neuer good Pastor; or else his

Vbi supra.

*Brave* is a strange Meteor, which begins with moisture (*Teares and Lamentation*) but without either rendring caule, or shewing reason ends in a Thunder of dreadfull denunciation; like the Crocodile that first weepes, and then rages.

Ibid.

32 Secondly hee giues a reason of that his negatiue, for *S. Ambrose*, why hee would not sweare in a matter repugnant to his Religion, and that by three instances

of

oftact (in all which — *moue at Cornicula risum* : for like *Æsops* chough hee, hath borrowed them all from *Aliens Apologie*; neither serue they for any purpose, but to ecke out his Pamphlet,) „ The first, *His deniall to dispute with* „ *Auxentius the Arrian in the Consistorie before Valentinian,* „ *required thereunto in the Emperors name, by Dalmatius a* „ *Tribune, and a Notarie,* (for so the Text hath it, *Dalmati-* „ *us Tribune & Notarius conuenit*, not as he varies it, the „ *Tribune bringing with him a publicke Notarie to testifie the* „ *(same)* with reason and ground of his refusall, *That Bi-* „ *shops must iudge of Emperors, not Emperors of Bishops, in* „ *matters of faith.*

33 It is true, and Saint *Ambrose* did well in it, and said well for it; his fact and reason both were Christian-like: *person, place, and cause*, making wholly against his consent. For to appeare before HIM as a Iudge in Diuinitie, and so high a point (whome *Aristotle* would scarce admit to bee an *Auditor in Philosophie*) had beene a great weaknesse; first, the Emperor was a *young man*, not onely in yeares, but in grace, neither yet baptized, nor rightly catechized; secondly, *preiudiciall* in his opinion, hauing already enacted a Law for the Arrian Doctrine, which was the matter disputable; *Tolle legem si vis esse certamen*, saith *S. Ambrose*: Thirdly, *ouer-awed*, at least misled by his mother a woman *Heretically* affected (and *that Sex must* predominate, which way soeuer inclined;) fourthly, the conference must be in a publicke consistorie, among a *multitude of Iewes, Gentiles, and Heretikes*, where he could expect no other issue but what the *Apostles* found, when they spake with diuers tongues, *Mocks, & Scoffes*. For there are *some places*, not fit for Christians either their Actions or arguments. Our Sauour himselfe could doe no great miracle in his *owne* Country; nor that hee was *unable* for want of power, but hee saw it was *un-availeable* through their lack of faith; and why should that holy Father cast his *Pearles before swine*?

*Horae.*

*Ethic. 1.*

*Vide Ambros. Epist. li. 5. &c Sigonius de Occident. Imperio lib. 8. an. 383.*

*A. & 1. 13.*

*Mar. 6. 5. Mar. 7.*



1. Cor. 14. 32.

Occam. in Dialog.

1. Iohn 4. 1.

34 His *reason* of deniall was Diuine-like; deniall (I say) not of *comming*, for, *Venisssem, Imperator, ad Consistorium*, saith Saint *Ambrose*, *I had com.*, most noble Emperour, vnto the Consistory (according to the Summons) saue that the Bishops and people both with-held mee; but of *disputing* before the yong Emperour as a *Iudge* in causes of Faith, which might not be, the spirit of Prophets being subiect to the Prophets, by the Apostles rule.

35. May not then a Prince iudge in cases of Religion and Faith? No, not *Iudicio definitiuo*, to determine what is found Diuinity or not, and so impose that vpon the consciences of men, for Faith, which HEE alone defines to bee so: but *Iudicio exequentiuo* or *Iurisdictionis*, he may and ought, when the Church hath determined matter of Faith, command the professing thereof within his Kingdome, as the soundest and worthiest to be receiued. For so some Schoole-men distinguish of *Iudgements*, making it, first *two-fold*; *Definitiuo*, to set down what is to be thought of each thing, and so prescribe it to mens beleefe (and that is the principall prerogative of God himselfe:) and Secondly, of the Church *representatiue*, guiding her iudgement by Gods voice, which is his word: the other of *recognition* or *sisting* out the truth, which they make *three-fold*; either *discretiue*, to trie whether things either bee or bee not, or whether they bee that they seeme to bee (and that's common to all Christians, to trie the spirits, whether they bee of God or no: ) or *directiue*, to lead others into a right iudgement, by reuealing the Truth, and instructing them; which being a publik duty, is proper to the pastors of the Church: and thirdly *decretiue*, which is in the Prince, both *affirmatiue*ly to binde those within his compasse (as well Clergie as Laity) to the obseruing of that which is so tried and adiudged; and *negatiue*ly to suppress the Contrarie. This last, to iudge for the truth, Saint *Ambrose* denied not to the Emperour, yea it was his greefe that he did not so; but to iudge of a truth, whether it should bee so or no, as in this

very

verie case (being a *high mysterie of Faith*) Whether Christ should bee the *Sonne of God* or not? which God himselfe by his word had warranted, and the Church, by the assistance of his Spirit had already determined and established: this (I say) he denied, especially to *Valentinian*, who wanted (as it seemed) those *three* qualities, which are principally required in iudgement: first, *Authoritie*, for it is the Churches right to determine in matters of doctrine; secondly, *Prudence*, to which many yeeres are required, saith the *Philosopher*, but the Emperor was verie *young*, and a *Novice* in the rudiments of *Faith*; thirdly, *Iustice*, which hath *indifference* euer annexed, and that in *Valentinian* was defective, who had forestalled the same with a *partiall Law* for the *adverse* part, a strong barre against true iudgement; for men are hardly remooued from priuate opinions, much lesse Kings from their Lawes once published, especially in points of Diuinitie; because such *Retractions* will alwaies leaue an aspersiō, either of *Ignorance*, *Rashnes*, or *Inconstancie*.

36. His *second* and *third* Instances follow, as *stale* as the former: (for this fellow liues vpon *Allens* scraps) *S. Ambrose* denied to yeeld vp a Church as the Emperours command for the *Arrians* to assemble in: as also he refused to send the *Consecrate Church-vessels* to the Emperour, requiring them: and his reason for both was, *Quæ diuina, &c.*

37. That is, things separated to *holy use*, and houses dedicated to Gods Seruice, are not to be alienated to *common vsage*; for *Bis Dei sunt quæ sic Dei sunt*, say the Fathers: God hath in them a *double right*, as King *Dauid* confessed: first, as his gift to man; secondly, as mans gift backe againe to him: which *two-fold* cord tyeth them so strong, that it is an *Anathema* for any (not consecrated) to challenge them; yea, for them which are consecrate, if they doe not onely put them to that use alone for which they were dedicated: otherwise the *Sacrifices of the Lord* (euen in the hands of a Priest) may yeeld an *euill fauour*: much lesse are they to

*Aquila. 22. q. 60. & 61.*

*Arist. Ethic. 1. 9*

*1. Chro. 29. 14*

*1. Sam. 2.*

bee betrayed to *hereticall pollution*; for why should the Church, separated to the honour of Christ, be opened for entrance to Blasphemies against Christ? This was *S. Ambrose* his reason of deniall.

38 „ Now what of all this? *Hee that thus refused in these things, what would hee haue done if he haab been pressed with an OATH against his Conscience?* Surely, if the Emperor had commanded him to haue *abjured his Faith*, he would (as he did there) refuse by deniall; render his reasons with all *humilitie*; and, if occasion so required, rather yeeld his body, then betray his faith; and in the meane time weepe for greefe, to see Christ so wronged, and his Soueraigne so mis-led: ( for so himselfe professeth often.)

*Vide ut supra.*

39 But put the case aright: if the Emperor had pressed him, because he saw his diuersitie of opinion in Religion, to sweare his true *Allegeance* vnto him; to *abjure* all vlturpers, or challengers of his Crowne, either pretending right vnto it, or claiming any authoritie to *depose* him, or *set free* his Subiects from their obeyfance, would hee not haue taken THAT OATH? Yes, hee that pleaded so *diuine-like* for Gods right vnto the Emperor, would for the Emperors right haue beene as zealous, acknowledging vnto *Caesar his due*, as vnto *God his duty*: so far would hee haue beene from the Popes veine, to send out *Breues* and *Prohibitions*, thereby to nourish mutinous and intestine Rebellions. For euen in those cases of conscience before specified, when all the *Citizens of Milan* stood for him, and the souldiers denied to attend the Emperor to any but *S. Ambrose* his Church, the people being in a tumult, he desired them of the Emperors part, that if they tooke him to be *Incentor*, the *Stirrer* or *Procureur* of the same, hee might be executed, or banished; and protested for himselfe, that for his part, hee neither might, nor ought *resist*: and commended the Christian patience and forbearance in the multitude ( as an influence of the holy Ghost ) when with

Epist. li. 5. 33.

with their weapons in their hands, they notwithstanding said, *Rogamus; Auguste, non pugnamus: we request, noble Emperour, wee fight not.* And is not this directly to his Maesties purpose, to shew that the Office of a Priett and Bishop (the Pope is none other) is to praetise and teach obedience? to greue vnder pressures, not to make resistance? to pray against vnchristian violence, not to countermand Ciuill Allegiance?

40 But that of *Gregorie* toucheth the very quicke; who, as he thought his duty discharged to God, in shewing his reasons why he disliked the Law; so did hee performe it very readily to the Emperour in promulging the same immediately according to Commandement. And this example (for all the Epistlers sleight account thereof, as not cited to purpose) is a burr in his throat, and makes him cough vp a little borrowed reading, but that falsified: for, not denying the promulgation of the Law by the Pope, vpon the Emperors mandate, hee would faine make it good with a false Glosse; namely, that *Gregory, first* CORRECTED the Law, and so TEMPERED by him, sent it to the Emperour, to which *Mauritius* yeelding; the Pope did publish it so CORRECTED. Grant this to be true; *Gregorie* shewed more manners and Religion then Pope *Paul* doth, who neither qualificieth the Oath himselfe, nor desires his Maestie that it might be tempered; nor declares the point wherein it is to be mitigated; but like the new married guest in the Gospell, scorning his Predecessors *Habe me excusatum*, all tober excuse set apart, as a man wedded to his owne will, and newly possessed of Pope *Ioanes* Chaire, he sends out his peremptory *Non possum*, neither himselfe will, nor others shall yeeld vnto it.

Luc. 4. 18. 20.

41 But what this *Iesuite* speaks of correction or mitigation of the Law, before *Gregories* publication, is vtterly untrue; and were not his profession meere impudencie, he would not dare to speake it: for, that the Pope did, after

Z 2

some

Epist. 61. lib. 3  
Indict. 11.

Epist. 64. lib. 2.

Epist. 11. lib. 7.  
Indict. 1.

some reasons deliuered, adiuire the Emperor, *per tremendum Iudicem*, verie earnestly, to alter or disannull the Law, is apparant in those words, *Ant temporandi ant immutando pietas vestra inflectat*; but before euer this motion of his was made knowne to the Emperor, the Law was by *Gregorie published*, (for hee was sicke and could not then write) as not onely in that letter it selfe is manifest, but in another not farre from it, wherein it will appeare, that the Pope hauing diuulged the Ediēt, but seeing his request for *Mitigation* not accepted, writes to *Theodore* the Emperors physician, and intreates him to deale with his Lord and Soueraigne about it: the reasons whereof hee had not, yea hee would not (hee saith) *a responsali suo publicè dare*, publike-ly yeeld, as from his *Chaire and Oracle* (much lesse by his *Breue interdēt*) but hauing suggested it priuately, he left it to God, and the Emperours *leasure and wisdom*. If, after that, vpon his importunitie, it pleased the Emperour to *qualifie it*, by giuing a more large scope to that monasticall desire, yet was not that *yeelding* of his, made so *publike* that all might take knowledge of it; but *Gregorie* is faine to make it good vpon his credit, in those words, in that *Epistle* which this *Falsifying Iesuite* mentioneth, but leaueth them out verie cunningly, [*Mibi credite*] *Beleue M E, our gracious Emperour is so contented*: (it seemeth then that they had read the Ediēt, and receiued it before vncorrected.)

42. And is not this most properly applyed to his Majesties purpose? that a Pope, though *misliking* a Law Ecclesiasticall, made *without* his priuitie and consent, should not take any *publike exception* against it, but *privately* by Letters; not *prohibit* any to obey it, but *make meanes* to the Emperours attendants for *mitigation* thereof; and in the meane time *publish it PRESENTLY* vpon the *Mandate*, as it was sent vnto him? If the Pope had *reuealed* vnto his *Catholikes* the *unlawfulnessse* of the OATH, and yet *willed* them, for conscience to God, and in duetie

to

to their Prince, to take it, and in the meane time promise that hee would indeuour by *intercession* and mediation to the Kings Maiestie, either to *mitigate* or *abrogate* the Law, then had he beene more like *Gregorie*, and yet the example make nothing for the Pope or his Catholikes; for *Gregorie* excepted *pruately* against the Law, but *obeyed* the commandement for publishing it; the Pope *openly interditteth*; they *obstinately refuse* taking of the OATH. The truth is, the submissiue carriage of that Pope to the Emperour, both in his *style* and *deportment*, doth so plunge the great debater of Controuersies, that like one foundred, hee knowes not whether hee should ascribe it to *Gregory* his *humilitie* or *necessitie*: and so maketh their great Sainted Pope, either an Hypocrite, to giue the Emperor an *Haile Master*, (whom in heart hee contemned, yea, accounted a *Persecutor*, saith *Parsons*) or else a *temporizing luke-warme Laodicean*, that for feare or constraint would yeeld to any thing against his conscience, that the Emperour should command.

43. The *Councels* follow; and not onely that of *Arles* in *France*, with *fine* other at least (which submitted themselves wholly to the Emperour *Charles* the great in most humble tearmes) but the *four* generall *Councels* (which *Gregorie* compares to the *four* *Euangelists*) summoned at the becke and command of the Emperors, and submitted (for the validity and establishment of their decrees) to their most royall assent: and yet all this is *nothing to the purpose*, saith this *Antapologer*.

44 No? If whole *Councels* submitted themselves in all dutifull reuerence to their Souereignes, not only in matter of *Temporall Affaire*, but of *Faith* and *Religion*; then doth the Pope an il Office, and vn-priestlike, in forbidding the Kings naturall Subiects to acknowledge their allegiance to him in *Ciuill right*. It is euen the like argument which God himselfe vseth in way of Complaint, by comparison, the *SONNES OF IONADAB Rechab*  
Sonne,

*Bellar. de Pontif. Rom. lib 2. ca. 28.*

*Num. 49.*

*Ierem. 35.*



Tom. 3. Concil.  
pa. 451. &c.

Cic. Acad. que  
fit.

Li. de Concil.  
ca. 13.

Sonne KEPT the commandment of their Father which hee gaue them, but MY PEOPLE obeyed NOT mee.

45 Yet heare his reasons; particularly against that of *Arles* (for the other, of the generall Councils, „ He will not stand to examine, as hee saith Numb. 55. *Postulant ut excipiamur has inexplicabilia*, quoth the Orator of some that were driven to a stand and inconvenience in dispute.) and they are by way of Interrogatorie, some in number, „ First, „ *in that Synode in Arles, is there any mention of an OATH*? no more was there in that example which God brought of *Ionadabs* sonnes; any mention of *Idolatrie* whereof hee complained in his people, but the *Rechabites* obedience was shewed in abstinence from strong drinke; *Israels* disobedience in following strange Gods. His Maiestie is now in argument à *Thesi ad Hypothesin*; by comparison thus: *All obedience was heere tofore by Scriptures, Fathers, and Councils, acknowledged to Princes in ALL causes*; then surely, in *Hypothesis* is the Pope verie faultie to forbid his catholikes to take an OATH, which containeth ONE L A Recognition of naturall and Ciuill obedience.

46 His second Interrogatorie: „ *Was his SYMBLIS-ION in requesting the Emperors assent, because the Council was assembled by his Commandement?* Yes, for hee that hath the sole authoritie to summon a Councell, hath the sole power to make good or voide what it concludes „ *With- out the Emperors liking. It is probable they met not*, saith this „ *Jesuite*, (which he borroweth frō *Bellar*;) but the chief commission came from Rome. How will that appere? The Popes name is not once mentioned, either in the Preface or body of the whole Councell; but the words are plaine, *Inssu IMPERATORIS, fraternitatis nostrae caus est adunatus*, by the commandment of our most Religious Emperor, our brother-hood is heere met in one: and the yeere of his reigne is there prefixed.

47 Yea, „ *But in a Councell at Wormes, the first that the „ said Charles caused to be Celebrated in his Dominions, An-*

no 770. it was lesi Registered, AVTHORIT AS ECCLE-  
 SIASTICA, &c. ECCLESIASTICAL AVTHO-  
 RITIE teacheth that councils may not bee helde without the  
 allowance of the Bishop of Rome. A manifest vnttruth made  
 good by an obscure Author, out of a Council either not as-  
 sembled, or neuer recorded. Canizius who in his Chrono-  
 logy seemes very diligent in nūbring al the Councils both  
 vniuersall, prouinciall, and Nationall, names it not, Gene-  
 brard, himselfe a Frenchman, reckoning all the Councils  
 which the Emperor Charles assembled, mentioneth it, but  
 neither dates it, nor warrants it, as hee dooth the rest at  
 Arles, Towers, Chalons, &c. All which he mustreth in the  
 veres 13. but in the yeare 770. he acknowledgeth no such  
 thing. Binus (no idle compiler of the Councils) names it  
 onely in that yeare, and leaues this note vpon it, In the  
 French Annals in the life of Charles the Great, there is found  
 mention of a Certaine Synode, so bee Celebrated at Wormes,  
 QUID IN EO GESTVM FVERIT NON  
 CONSTAT. Caranza the Epitomist nameth only one  
 at Wormes, held in the yeare 816. or there abouts, vnder  
 Lewis the second; but of any vnder Charles, either as King  
 of France which must be in the year 770. or Empe-  
 ror, which was not till the year 800. at least, he saith not  
 a word; & yet out of such a most rare Record, out  
 of Baronius, and bee mistaken, this fugitive maketh  
 a definitive sentence, to warrant no Councils good, estab-  
 lished without the Popes authoritie for assembling: that  
 is to say, at one push to ouerthrow the credite of all the  
 Councils, both generall and particular, for the better part  
 of 900. yeares after Christ, especially when the Churches  
 had rest, and flourished vnder Emperors and Kings.

48 A thing so cleare and radiant, that Bellarmine him-  
 selfe being dazeled in beholding the Euidence, as S. Pe-  
 ter, nor willing what he said, oppressed with the glittering  
 countenance of our Saviour, would needs build Taberna-  
 cles both for Christ and Moyses to bee, labouring to build

Aa

for

Anto. Carthijs.

Chron. l. 4.

Tom. 3. Con. p. 241.

Math. 17.  
 Luc. 9.

*De concil. li. 1.  
cap. 13. S. Habeamus  
Concil. Lateranense.  
sub Hadrian.  
Funci. Com. li. 4.  
Genes. lib. 3. dist. 33.  
Adrian. Papa Romanus.*

*Tom. 1. Concil. p. 524. 156.  
per Bismum. Gratian.  
Valentinian. Theodosius.*

for the Pope, as if all *Councils* must necessarily depend vpon his Oracles, and come to his Tent for summons and strength; labours also to build for the Emperor, and in the same place sheweth diuers reasons, why it rather belonged to Emperors then the Pope, to assemble them. And if any Emperor might challenge it, *Charles* the great much rather; to whom by authority of *Council* and Pope, power was giuen to appoint the Bishop of Rome, and to dispose of the *Sea Apostolike*; which so remained in him, and his Successors for a long time.

49. „ Was then this submission at the *Council* of *Arles*, made to the Emperor for approbation of matters of Faith? That is his third interrogatorie. To which hee answereth „ *Na*, and yeelds his reason by repetition of that place in *Saint Ambrose* before specified, That in cases of Faith, „ *Bishops* must iudge of Emperors; and not vice versa, To iudge definitively, which are matters of faith or no, it is not for the Emperor; but to raise by his assent, and command by his authoritie, what the Church or Council (so assembled) hath defined to be a matter of Faith; is proper to Emperors and Kings; & this was the end of their submission at *Arles*, as the words purport. And that this was *S. Ambrose* his meaning also, his owne fact is the best interpreter; who, when the *Synode* at *Aquilia*, conuened by the Emperors commaund, about the point of Christs Deitie (no mean Article of Faith) was dissolved and broken vp, wrote with the rest of his brethren their letters to the Emperors, particularly discoursing the whole manner of their proceeding; & (by messengers purposely addressed from the *Synod*) humbly and earnestly desired them that they would vouchsafe to make good what the Bishops had in this assembly concluded, *Ne obtemperates vestre tranquillitatis Statutis frustra Conuenisse videamur*, least this our meeting should bee frustrate and to no purpose, which wee haue made in O-B-E-D-I-E-N-C-E to your Clemencies Commandement.

50. „ Or was this Submission, or rather remission by the *Synode*

3. Synod, made, because this Court was assembled ONELy for  
reformation of MANNERs; that is his last interrogatory  
and answered by him affirmatiuely; Yea for after the first  
Canon, which containes a profession of their Faith, the other  
twenty five (being in all but twenty sixe) are about Re-  
formation of manners amisse; and so hee reckons vpi-  
leuen of the twenty five. Genebrard indeed doth call all  
those Synods by Charles the Great assembled, CONCILIA REFORMATORIA. Belike then it is granted,  
that Princes within their severall Dominions, may as-  
semble their Clergie concerning matters of Ecclesiasticall  
Discipline; and that is NERVVS ECCLESIAE; mat-  
ters of Faith haue a great Dependence vpon that Reforma-  
tion; because vnfoundnesse in opinions, is seldome sepa-  
rate from dissolutenes of Manners.

31. But was the assembly only for that? first then, the  
Clergie did aliud agere; and went beyond their commissi-  
on, for after their mutuall Salutations and Ioy at each o-  
thers meeting, *Cæpit unionis nostræ numerositas de Rebus spi-  
ritualibus mutua Collatione inter se ora diffundere*, our whole  
company beganne to confesse at large about matters Spirituall;  
say the Fathers of that Councell. Secondly, the eleuenth  
Canon defineth who are to be accounted incestuous; and  
within what degree of Consanguinity they are comprised; &  
that (I trow) is a matter of Doctrine; yea, and the eight Ca-  
non (which in the Margin the Iesuite hath marked, but om-  
mitted in the body of the discourse) is by their owne rule  
a matter of Faith, and Religion; & by this Epistler termed  
a point of the Law of God, namely the Prohibition of entring  
into Monasticall life. Maurinus in his Edict forbade that Soul-  
diers should be admitted as Monks, & that by Greg. the  
great is accounted such a matter of conscience & Religion that  
he takes it to be against God himself; & to be a mandate  
preclusory of the way to heauen; the said very restraint, for  
Nunnes and Monks; is within this Councell, & yet now it  
is reputed but a matter of manners. The 18. Canon not

Chron. lib. 4.  
Anno 813.

Præfat. ad Con-  
sil.

Nomb. 50.

Vbi supra.

only concludeth the *Crisim*, to be safely kept vnder lock & key, but determines it to be *Genus Sacramenti*, a kind of *Sacrament*, & therefore not to be touched by any but Priests.

52 Yet grant it were so, that this *Council* were onely assembled to correct deformities in manners, did they then by their submission acknowledge the Emperors authoritie *Onely in those Cases*, and not in matters of *Faith and Religion*? What can we say to the foure *Generall Councils* (specified by his Maiestie) assembled by the Emperor, and particularly that of *Ephesus* against *Nestorius*, summoned by the Emperor, and after many earnest supplications and interceptions of their Letters, and hard pressures vpon some *Orthodox* Fathers, (for *Cyrl* and *Memnon* vpon sinister Informations were laid fast) their Decrees were at last confirmed by the Emperors authoritie? His answer is, Numb. 55. *Those ONLY tend to proue TEMPORALL Obedience, and therefore hee will not stand to examine them.* Very learnedly spoken, and very honestly, no doubt.

53 Such is the fashion of many ignorant *Geographers*, saith *Plusarch*, when they come to some *Terra incognita*, that goes beyond their small reading, and they know not how to describe it, they place it in a corner of their *Map*, and say, that nothing lies beyond but certain *quick-sands*, or *unpassable mountaines* or *frozen Seas*. Iust that which *Aristotle* noted in *Anaxagoras* that absurd disputant, who when he was driuen to any exigent, *vsbare it in explicanda causa*, and could not giue a cause why such a thing should haue his existence, he would shif it off with his old spell of *Nũ*, that the *vnnderstanding* did it; when as in all other things hee would make *anything* the cause rather than it. Heere *Temporall Obedience* is made the cause of the *Councils* submission, (which saith the *Iesuite*, wee offer most willingly) when as those *Synods* were not assembled for any one such point; and hee with his are ready to performe nothing lesse. And so passing them with silence, because he knowes not what to say vnto them, he tels vs that

Tom. 2. Concil.  
per Binium. p.  
921.

Plus, Theof.

Metaphys. 1.

that he will draw to an end of this Paragraph. Wherein, like Schole-boies, when they haue spent their questions, hee falls on rayling against the Apologier with his Saucie tearmes.

54 And why so? Because his Maiestie professed, that it neuer came within His reading, that *Temporall Obedience was against Faith, and Saluation of Soules*. Sure be was, that Christ professed himselfe of another opinion, in denying his *kingdome to be of this world*, and in commanding *Casars right to be giuen vnto Cesar*; and therefore if the Pope had once set it downe as an *Article of Faith*, (for he hath a tricke by the *infalibility* of his spirit to make NEW ARTICLES at his pleasure) before he had thus pronounc't of the *Oath of Allegiance*, it had beene more excusable.

Ioh. 18, 36.  
Marth. 21, 21.

55 Vpon this the *Iesuite* resulteth in a kinde of *Tertullus* rhetoricke, with a volume of empty and hantey words, calling this speech an *INSULTATION*, and the Apologier a *TRIFLER*, a *WRANGLER*, a *WRONGFULL IMPOSER* vpon his Adversary, a *VOLUNTARY MISTAKER* of the question, and a *CALVMNIATOR*. Numb. 56. For first, the Breue, saith he, forbids not *TEMPORALL Obedience*. No? It forbids the *Oath* wherein is *Onely* acknowledgement of *Ciuill Allegiance*; and he which *Prohibits* the *Swearing* against an *Vsurping Deposer*, denies *Temporall Obedience* to the *rightfull Soueraigne*. Secondly saith hee, Neither the Pope, nor the whole Church together can make NEW ARTICLES of Faith, by the iudgement of any LEARNED CATHOLIKE. They may make NEW Rules of Faith; for those Bookes which the Churches in all ages haue reputed *Apocrypha* (as the Booke of *Hermes*, and the *Constitutions* of *Clement*) the Pope and Councell may make *Canonicall*, so saith *Stapheton*, and hee no *vulgar* Catholike. Yet more neerely *Bishop Fisher*, a most holy and learned man (so *Bellarmine* Rules him (saith,

Relic. de B.  
prim. cont. 5.  
9.2. a dist. 4.



Art. 27. court. a.  
lutherano.?

22. q. 1. art. 10.  
conclus.

22. or Institut.  
pa. 2. lib. 4. cap.  
10.

Tom. 2. disp. 3.  
art. 2. sect. 6.  
qu. 27.

rom. 4. Concil.  
pa. 950.

C. fundamenta  
de Elect. in 60.

that what a Pope with a *Councel* deliueys vs to be belceued *hoc pro fides articulo recipiendum est*, that must be receiued as an *Article of Faith*. Yet more directly *Aquinas* (no meane-ly learned Schoole-man) is of opinion, that to preuent or auoid errors newly arising, it is necessary to make a *NEW SYMBOL* or *Creed*, and no man hath that authoritie but the Pope, to whom it belongeth *FIN ALLY* to determine concerning matters of Faith, to bee of all belceued and receiued *FIDE INCONCVSSA*, without doubting or waivering. Which point of defining *Dogmata fidei*, how many or how few they should be, to belong to the Pope onely, and not to a *Councell*, a Iesuite (and therefore Learned, Parsons will say) maintaines very firmly. For the Pope may define any thing (though not exprest in Scripture) to be *de fide*, an *Article* or point of Faith, without any *explicite Reuelation from God*, saith *Snarez* another Iesuite.

56 But what neede opinions, when the practise is extant? A whole new *Symbolum* is set out in the *provinciall Synod at Millan*, wherein twelue new *Articles* are added to the *Nicen Creed*, which all Catholikes are bound vpon paine of an *Anathema*, to professe by worde, and sweare by Oath.

57 „These are *EXPLANATIONS*, not *NEW ARTICLES*, as *SHEE* was not the true Mother „ *MORE* after the childe was sentenced to be diuided, then before; but then it appeared more plainly, that free was so, (saith the Epistler.) So some *Canonists* call the Popes challenge to his double Monarchy, *Constantines*, not donation but *Declaration*, or reall *EXPLANATION* of that Text, [*Tues Petrus*.] *Explanations* are declaratorie illustrations of a truth inuolued in some former Article, not additions of a doctrine newly conceiued for a truth; so saith the *Councell of Florence*: but in that annexion at *Millan* the most of the *Articles* haue no ground, either in *Scriptures* or *Decrees*, by the primitive Church allowed. And there-fore

fore Purgatorie; Trans-substantiation; communicating vnder one kinde; leauen Sacraments; Worshipping of Images, &c. (which are annexed to the Nicene Creede by the Synode at Millan) hauing no relation to any Article of that, or any other ancient Creede, or diuine Scriptures, can not bee Explanations, *Quia omnis explicatio* (saith the Florentine Councell, wherein that case was fully canauated) *fit ex intrinsicis*; but must needs bee extraneous, additions of *NEW Articles*, fetch't in by the Popes extrauagant Power, which the canonists ascribe vnto him. *Extrasius, contra ius, & supra ius Omnia posse*. Which shewes his comparison of the true mother, reuealed by the appointed diuision of the Childe, to be a fopperie. For if the Creede coulde speake for it selfe, at the imposing and inforcing *New Articles* vpon it, vnder the name of *Declarations*, as that natural mother could at the sentence for the dismembriing of her child, it would tell the *Whore of Babel*, that she playd *Michol's* part, to make a dead Image carry the resemblance of liuing *Dauid*: and that these *Explanations* (so called) are but *Ephesia luters*, illuding impostures, no concluded truthes. And would iustifie that charge of his Maiesty (in saying that the Pope can make *new Articles of Faith*) to bee as far from *Calumniation*, as this Iesuite is from shame or honesty, to auow the contrary, in saying that, *no learned Catholike*, doth affirme it, when there are so many witnesses, against him; and the praetise it felt in their *new forms* so apparant,

58 Infomuch that some Schoolmen (pressing that Canon of the Ephesine Councell, that none vnder paine of *Anathema*, should Eder, or Condere any other Symbole, or addere any thing to that of the Nicene Creede) turn'd it off first, that the *Anathema* in that Case, toucheth priuate men, and not the Pope. Secondly, that those *Articles* of the Popes are but *Explanations*, not *additions*, which is a weakte priuiledge; for so much may, yea, euery Minister in Catechizing must doe, that is *Explicatio* and *declare* the sense

Tom. 4. Concil.  
p. 122. 17c.

Decim & Can  
li. 2.  
1. Reg. 3.

1. Sam. 19, 13,

Athen. dipnos.  
lib. 12.

Thom. Aqu. 4. q. 1.  
Supra.

Epistol. ad Ca-  
tholic. Anglic.

Suarez. Sbi  
supra.

tense and meaning of the Creed. Therefore what the Pope addeth, must needs be a NEW Article of Faith, or else his Prerogative is no more then belongeth to the Office of every ordinary Priest that is learned. So that if the Pope had by his infallible iudgement, and irrefragable authoritie once determined it for an Article of Faith, cyther as his Maiesty puts the case in particular, that Temporall Obedience is against Faith and Salvation of Soules; or as M. Blackwell in generall, that the Pope had iudicially, *sic* *ex Cathedra*, declared his Sovereignty and power in Temporalibus, then his BREVE to come vpon it, had carried some colour: which is a thing (as it seemes) very soone done if he will; for if there be a question, saith Suarez, though it haue beene long canuallied, and none dare define cyther way, yet *Simultum refert ad Ecclesie utilitatem*, if it make for the profit of the Church (as for example, whether the Virgin Mary were conceived by her Parents without sinne) the Pope hath power in *alterutram partem decidere*, and what he concludes, must be *de Fide* receiued.

59 From this his Maiesties Prolemma and anticipating conclusiō, the Epistler comes to answer this Dilemma. that is, If Temporall Obedience be lawfull, the Pope is iniurious to forbid it to his Catholikes; if it be unlawfull, yet is hee vniust to condemne, and not to shew the reason. „ Both these PILLERS (as the Iesuite calls them) like another Sampson, he sets his force to crush at once, and yet (they standing) himselfe is crushed with his own shock. For what he hath hitherto laboured to confute, and now „ againe peremptorily denieth, (scilicet, That the Breue „ gaineseth not obedience in Ciuill things) in answer to the last part of the Dilemma, he plainly confelleth and granteth: for the Pope being iustly taxed by his Maiesty for not expressing any cause or reason of the unlawfulnessse of „ the OATH, the Epistler saith, There are as many reasons that it is unlawfull, as there are POINTS in the „ OATH which concerne Religion: And there is no one

point

point but doth so, euen that very first Article which meerly toucheth *Ciuill Obedience*, I doe sweare before God, that *King Iames is the lawfull King of this Realme, &c.* for every Subject is by Religion in conscience bound (if he be required) to sweare vnto the lawfull right of his true Soueraigne. And, therefore the Pope, by this *Antapologers* grant, not distinguishing the parts, but laying down the whole *Oath* in a lump, as a sufficient reason of the vnlawfulnesse, denieth euen *Ciuill Obedience*, and Recognition to be acknowledged by his *Catholikes* vnto their Lord and King.

60 But perhaps by *Religion* he meaneth the *points* of the *Oath*, where the Pope and Church of *Rome* is named: it had then been honest dealing in the Pope, first, to haue said so, and then to haue shewed what foundations *that Religion* hath which giueth him such power to depose Kings, or *absolue* Subjects; and to haue made that *point* soundly good for himselfe, before he had rushed into such a peremptory *Prohibition*: but that being yet a debateable ground, and a Controuersie not agreed vpon amongst his own Professors, nor determined by his Cathedral authority, it was an halty rashnes, not vpriight iustice, to award a sentence so resolutely *Interdictive*. For though a *Iudge* disputeth not, but determineth, (as saith this *Iesuite*) yet it is a *Iudges* part to guide his determination by the *allegations* and *proofes* made on both sides, in the hearing of the parties, if it be possible; if not, yet to intimate the reasons of his so sentencing; which otherwise, euen a *Pagan* thought to be an *absurd*, yea a *brutish* course. For he which giueth a definitive Sentence, hearing but one party, *Aquum lictet statuerit, haud aquum fuit*; though his determination were iust, his proceeding was vniust, saith the *Philosopher*. In the Pope then there was a double iniustice; first, to iudge in the absence of one side; secondly, (suppose they say that the *Oath* it selfe serued as the aduerse party present) that also is iniustice to condemne the good with the bad; for ex-

Act. 25. 27.

Seneca.

Gen. 18.

ther but some part of the Oath concernes *Temporall Obedience*, (that Parsons confesseth) and then hath the Pope dealt both vniuſſly to condemne the whole Oath as it lieth; and vndiſcreetly and iniuriouſly, not to expreſſe the particulars of his exception: or elſe the whole Oath doth onely concerne it, and then is the Popes dealing both aberrant from Diuinity, and *cruell* to his *Catholikes*, forcing their Soueraignes ſword out of his ſcaberd, and whetting it in his hand againſt them; as alſo (which his Maieſty very iudiciouſly collecteth) by exhorting them to conſtancy not to yeeld therein, he caſteth a foule imputation vpon that Religion, as if *It* and *Ciuill Obedience* were incompatible in themſelues, and that no zealous Papiſt could be a true Subiect to his Soueraigne.

61 This Collection he tearmeth an *Iniurious Inference*; but answereth no other way, then firſt by a ſhifting comparison, that the ſame Obiection might be made againſt *Saints*, *Cyprian* and other *Fathers*, for exhorting *Martyrs* to Conſtancy, not to yeelde againſt their Conſcience; and ſecondly by a preoccupation, that if we ſhould reſpie, that the things then exacted by *Emperours*, were ſimply and apparantly vnlawfull, theſe not; their answer is, that vnto them in their Conſciences, the Oath is as viterly vnlawfull: which is as much to ſay, to ſweare allegiance vnto their naturall and rightfull Soueraigne, is in their Conſcience as vnlawfull as to *Sacrifice to Idols*; for in deniall thereof onely, was the Conſtancy of thoſe *Martyrs* tried, whom *S. Cyprian* hartned, as in the very booke which he quoteth is manifeſt, diuided into twelue Chapters; ſixe of them, all handling that only argument as the ſubieſt of their perſeuerance.

*Exhort. ad  
Martyres.*

Thirdly, he answers by an *Expoſtulation*: *Why ſhould it be more indiſpenſable to decline vpon a Bible or a New Teſtament, which the Martyrs then denied to the Emperours, and ſo died for denying it, and are by the Church commended for ſo dying, then now for Romes Catholikes to ſweare an Oath againſt their Conſcience when the King exacteth it?*

62. Thereply is, first, that it is not the substance of the OATH that sticketh in their Consciences, but the forme thereof, especially those last words, I doe make this Recognition *WILLINGLY* and *TRVLTY*: otherwise they haue a trick in their Religion to swallow the whole Oath without straining; for this is their doctrine (and 'tis worth the obseruing) that if a man be called to sweare, if he take the Oath unwillingly, 'tis vnto him as if hee had not sworne at all; yea, grant he haue voluntatem iurandi, be verie willing to sweare, but hath not voluntatem se obligandi, no will to binde himselfe to performe what hee sweares; it is no OATH vnto HIM, he is as free as if he were neuer sworne.

63. Secondly, that this is (as the Schoolemen speake) *Comparatio non aequalitatis*, but *similitudinis*: for there is no proportion in these cases of Disobedience; because simply to deliuer up a Bible vnto a Superior requiring it, is no sinne, yea, to denie it, is a contempt; for so farre toorth as they are materiall bookes, they are but *Opera delectua*, (as Vistor in August. speaketh) and, after deliury, may either bee transcribed by Copy, or recovered by intreaty, or suppli- ed from other places: but if the Emperor require them to use as Iehoiakim did Ieremiab his prophecie; or Antiochus the bookes of the Law to burne & deface in contempt and despight, or fury and passion; and that was the case, as appeareth by Eusebius and Arnobius in those words: *Cur ignibus mernerint dari nostra scripta?* Or as Iulian the Apo- stata (who called in all the heathen Writers, both of *Philo- sophie* and *Poetry*, out of the Christians handes, vnder a faire pretence of abandoning *Paganisme*, to bereaue them of all knowledge) thereby to take frō Christians the true meanes of their instruction; the cause is farre different: for so to obey, were wilfully to betray the truth of God; whereas Obedience to Princes, is an iniunction both to all subiects for performance, and to Clergie-men, for sugges- tion also, to remember the other of their Duty

64. From which there is no startling exception, saith

Az. or. Institutus  
pag. I. li. 10. c. 4.

Iere. 36. 23.  
1. Maccab. 1.  
59. 60.  
Eus. lib. 8. cap. 2  
Arnob. lib. 4. 4.

Socrat. lib. 3.  
cap. 12. gra.

1. Pet. 2. 13.  
Tit. 3. 1.



22. q. 105. art.  
6. ad. 3.

Prou. 6. 27.

Sixt. Quint.  
Panegy.  
Card. com. ad  
Ravennam.

Bulla Pij 5.

*Aquinas*, vntlesse he be either an *Vsurper* or intruder which commands (and that's not our case, God be thanked,) or that he command things *vnlawfull*: if they say that's their case, we deny it: but let vs suppose it, yet their *Angelicall Doctor* will tell them, that in those things they must notwithstanding *Obe*y, *propter vitandum scandalum aut periculum*. (Of this Diuinity I iudge not, tis their owne.) And can there be a greater *scandall* in a State then that a King should haue so many subiects in seuerall ranks, that shall refuse to ioyne in the same Allegiance with their native Countenmen and Cohabitants? As for *danger*, Can a man take *FIRE* in his bosome, and his *CLOTHES* not be *BVRNT*, saith *Solomon*? Or a Prince nourish *Recreants* in his Realme, and be *secure* of his safety? *Obedience* therefore being the Bibles doctrine, what resemblance hath the *deliuering vp* of the Bible to the despight and rage of furious Tyrants, and the *Oath* which bindes the *Obedience* Onely in *Secular* things, and is therefore called the *OATH OF ALLEGEANCE*?

95., To which he answereth, first, *That's the Inscription, not the truth*, for the fairest Title is put upon the foulest matter, when it is to bee exalted or perswaded. 'Tis true *Fa. Parsons*, for *Murdering* of Princes is now intituled a *Memorable* and *Worthy* exploit, as in the Monkes case that slew the *French King*: yea a *Meritorious Worke*, deseruing Letters of Commission, Indulgence of Pardon, and Inheritance in Heauen; as in the case of *Parry* the designed Slaughter-man of *Queene Elizabeth*. As for *deposing Kings* and *inciting* Subiects to Rebellion, they are intituled the two principall *Wards* of *S. Peters Keyes*, without which, God had beene *deficient* in his *Prouidence*, because without them the Church could neither be well opened nor shut. But that the *Oath* is such an *Harpye* (with a faire face and a foule heart) wee must and will denie it, till it bee prooued, that there is any thing in it which either scandalizeth a *GOOD* Conscience, or contradicteth any point of

TRVE

TRUE Religion; or which meerey concerneth not ci-  
uill Obedience.

66 Hetherefore secondly answereth, *that the ex-  
,, acting of Bibles to be deliuered up was vnder pretence of Al-  
,, legiance.* Vnlesse hee had a warrant vnder the Popes  
Seale, to falsifie that *liue Reading* hee hath, hee would not  
thus write; the Authors which he nameth, mention no  
such thing; yea, the contrary is implied by them. For not  
onely the *Bible*; but *paper Bookes* also of collected notes,  
and bookes of *Phisicke* were exacted to the fire, as in *Saint  
August* appeareth: yea some of *Tully* his works (as *Arno-  
bius* witnesseth) euen as *Numa Pompilius* his volumes  
long before, by an ancient decree of the *Roman Senate*: &  
for this *Exaction*, two reasons onely are giuen; first, a pur-  
pose to destroy *all writers*, that made against their Doct-  
rine of the *Paynim Gods*, and that fetch't in *Tully*, and the  
*Old Testament* especially. Secondly, it was the current o-  
pinion in those times, as witnesseth *Arnobius*, that our Sa-  
uour Christ was *Magus insignis*, a notable Sorcerer and con-  
iurer; and so the *New Testament* was fetch't in, and whatso-  
euer writings concerned *HIM*, as reckned in the number  
of *Magicall bookes*. They that through torments and  
fearc yeelded them vp, were called *Traditores* saith *Saint  
August*. The name first knowne 40. yeaes after *Saint Cy-  
prians* death, in the time of *Dioclesia*, & no one word men-  
tioned by any writer concerning *Allegiance*, either in the  
Emperours *Edict*, or relation of the *History*: and therefore  
to bring it in for comparison with *this Oath* is absurd and  
ridiculous; wherwith the other *Edicts* of the said Tyrant  
(commanding Christians to sacrifice vnto Idols) haue  
as much coherence. More truely doe those *Traditores* re-  
present vnto vs the *Roman Expurgatores*; for as they, by  
their faint yeelding, did what in them lay (to speake in  
*Arnobius* words) *publicatam submergere Lektionem*, utterly to a-  
bolish the published knowledge of Christ, and to make the Sa-  
uour of the world a Sorcerer; so do these by their false pur-

*Contra. Grefcon  
lib. 3. cap. 27.  
Lib. 3. contra.  
Gentes.  
Sixti. Scenens. li. 2*

*Vbi supra. 13.  
de Bapt. lib. 7.  
cap. 1.*

*Ad Gersum Gens  
lib. 3.*

Exod. i. 16.

gation (as much as they can) indeuour to make all the fathers *Romish Aduocats*, and to leaue to the Church neither true *History* nor sound *author*, no more thē *Pharaoh* would haue left one *Male Israelite* aliue, had not the *midwives* preuented him.

Tortus pag. 46  
li. 5.

67 Some shadow hereof (to goe no further) may be seene by this Iesuite in the point of these two *Breues* of *Clement*, the 8. in this place mentioned by his Maiestie, which *Garnet* the Arch-Traitor had, and burnt, & wherewith the *Epistler* makes the way to end this *Paragraph* (for as concerning *Rome* being *Babylon*, he speaks not a word, as by silence granting that which *Cardinal Mathew* plainly acknowledgeth, and confesseth it to be euen that *Babylon* in the *Apocalips*.) Now then his Maiestie (who hath good reason to know what concerns matter of *State*) affirms that those *Breues*, were sent by *Pope Clemens* octauus immediatly before the late *Queenes* death. This the *Antapologer* concludes to be an *Exaggerated Calumniation*.

Pag. 45. li. 24.

The *Tortuse* in Latin saith it is a vanity and falsitie: belike these men stand vpon a sure ground, they are so confident: what's then the prooffe? the English *Iesuite* saith, „That „having procured knowledge of the two *BREVES*, hee finds „them sent into England, not together, nor immediately before „the *Queenes* death, but the *ONEDIVERS TERES* „*BEFORE*, Anno 1600. & the *OTHER AFTER* „*HER DEATH*. 1603. The *Vn-Iesuited Latimist*, „hee saith, that having the Copie thereof in his hands, he finds that *Clemens* the eight sent these two *BREVES* in the yeere 1600. one to the *Clergie*, and the other to the *Laytie*: *BOTH OF THEM TOGETHER* three yeeres before the *Queens* death, One came not til after her death, & yet both of thē came before her death 3. yeres, where's the *Falsitie* now? perhaps One was dispatched by *Cut-speede* the Post, & the Other sent by *Tom-long* the Carier. The holy Ghost spake it of as honest men as these, et non erant conuenientia *Testimonia*, & their witnesses agreed like *Harpe & Harrow*.

Tortus, pag. 46.  
li. 20.

Mar 14. 56.

68 If the date thereof must determine the truth, why agree they not vpon it? but suppose they did, *that* must not carrie it, it being an easie matter for the Pope to make an *ante-date*. The *Græconites* came to *Iosua* like *far-went* Trauellers, when as they were his confining neighbors; and with torne cloathes and mouldy victuals, as become so by journeying, which they had made by craft: and the *Brenes* of the *newest* coine may easily haue an olde stampe in the Popes mint, to make them currant for his Catholik purpose. They writ of Asia, that the want of one dipthong, was the ouerthrow of the whole Countrey. The Pope is not so nice, to hazard his case vpon such quillits; if adding or altering, or falsifying, or out-facing will doe it, in wordes, sentences, or volumes; his Scribe is at hand, (like the honest Steward that can write down 50. or 80.) it is but turning a *figure* into a *Cipher*, and 600. will easily bee made of 603. But it is more then probable by that which this Epistler confesseth, that vpon report of the *Queenes* dispaired recouerie, both the *Brenes* were drawn according to the *Proverbe*, *a Dorio ad Phrygium* of two diuers natures, the One to raise a *Tumult*; if they found any head to make a foule stoppage against the King; if not, but that (in despight of the Deuil) the King should haue his Right, and the state be once settled, then the other should start out, to make a *faire shew* for the Pope, and some way for a *tolleration*. A stale and silly pollicie (God wot) and not much different from the *Laconian Scytalismus*, to haue two tickets in one pocket of a contrary fashion, for two diuers euents.

69 Yea, rather which is the truth, according to his Maiesties relation (contrary to what the Scriptures obserue in natures course, which denieth *sweete Waters* and *brackish* to spring from the *same fontaine*, yet, which the same Scripture *abhorreth* in mans tongue) out of the same mouth of the Pope proceeded *blesseg* and *cursing* at one time: His Breue euen then *gastring* his Maiesties title and

Iosua. 9. 12, 13.

Plus de dysp.  
Luc. 16.

Apul. Florid.  
lib. 1.

Vide Plus. 69  
Gell. 11.

Iac. 3. 12

and debarring his right, when (to send some of his Maiesties ministers abroad, hee both professed and promised *his* furtherance in advancement thereof. For the substance of the Breue was, That the Catholikes should admit NONE for King, were hee neuer so nearly conioyned in blood and descent, except he would first SWEARE, not onely to TOLERATE, but promote the Catholike ROMISH RELIGION within his Realmes:

70 To this he answereth, „That the Breue was rather „a determination of the Popes vpon a Question mooued vnto „him, what Catholikes were bound to doe in Conscience, for „admitting a new Prince after the Queenes death? First, what hath the Pope to doe in decyding Titles, or Marshalling Descents? One that had more right to the possessions of the whole earth (hee by whome Kings doraigne and Princes beare rule) refused to be vmpier, in any such matter, for who made me a Iudge of inheritances, saith our Saviour in the Gospel: and One, not the meanliest learned among them denieth the Pope to haue any authority either by prescription or power, to meddle with titles of Kingdomes, *aut in prima instantia, aut in gradu appellationis*. Secondly, who taught the Pope such diuinity, that Kingdomes Hereditarie descend to Religion, not to blood? Thirdly, the Pope therein directly, *et ex diametro* opposed against his maiesties claim. For HEE had many euident demonstrations, that the King neither was nor would be Popishly affected; his profession generall settled in the Church and state where he liued; his resolute answers; his Statutes enacted; his Edicts published; his Booke printed; his Arguments multiplied (and vpon occasion enforced) made all to the contrary. His Title was not so weake, that he needed the Popes furtherance, nor his desire of a crown so ambitious, that for atchieuing it he would betray his conscience: which the Pope knew, and his Maiestie should haue felt the smart thereof, had the Catholike party bin strong enough: and therefore that other ground of the Popes, which the Epistler

Psal. 3.  
Pro. 8.  
Luc. 12. 13.

Franc. Victori.  
relect. 1. de po-  
test. Eccles. 5.  
Ex hui.

pistler puts down, is a *falsitie*, and a *vanity*. scz. a *hope* conceived that his *Maiestie* was not far from being a *Papist*, but there might be some reasonable hope of his *CONVERSION*.

71 What went you out into the *Wildernesse* to see, saith our Sauour, a *Reed shaken with the Winde*; and what ministred the occasion to this hope of his maiesties *inconstancy*, which they call *conversion*? The relations and earnest asseuerations of those his *Maiesties Ministers* abroad, quoth he. First, that's one iust reward of a *Strumpet*, to be guld with *Glofles* and false promises of her *Riualls*, to feed her lustfull humour, and winne her liking to themselves, and the *Whore of Babylon*, *Queene of the world* (as his *Maiestie* entitles her) to whom there is such frequent recourse, cannot want whole *Stewes* of *intelligēce*; yet a *politike Historian* notes it as a point of singular folly and rashnes, for *Princes* and *State-men* to credit enery report, especially in brutes of high nature, & not ἀνεύχως διακονῶν very narrowly to sift out the truth thereof. Secondly, though he were *Nabal a Churle*, that spake it, and failed then in the particular, yet his *Thesis* is too true, *Hodie increuerunt Serui qui fugiunt Dominos suos*, there are too many servants now a'daies that breake euery man from his *Master*; that carrie names of *Ministers* being *Fugitiues*; and of *Agents* being *Traitors*, Great men (Princes especially) doe seldome want a *Ziba* to giue out treacherous Informations, contrary to the intention, and derogatorie to the Reputation of their *Master*, which puts them most in trust. But as it was not the wisest nor vprightest doome (in the iudgement of all diuines) giuen by *Dauid* vpon a report so maliciously framed, & so slenderly proued, to condemne *Mephiboseth* as a *Traitor*; so it argued no great discretion in the *Pope*, vpon bare informations, & (as the end wil shew) meere *flanders* (hauing in them neither ground for prooffe, nor shadow of truth) to be so credulous, as to conceiue, that his *Maiestie* would bee an *Apostata* from that Religion, which in his infancy he had sucked, and had succoured

Matth. 11.

Dion, lib. 52.

1. Sam. 25. 10.

2. Sam. 16. 3.

ibid.



L. of Balmeri-  
noth.

Onuphr. Vita.  
v. Quinti.

in his Kingdome; & hazarded sometimes for it both life & libertie. If perhaps he mean those letters which *Tortu* mentioneth, ere this time he cannot but know that those treacherous abuses are now fully discouered by the voluntarie confession of the partie himselfe, the then *Secretary of Scotland*, who got those letters signed, but made not his Maiesty acquainted with the contents thereof; because before that hauing mooued the King to write vnto the Pope, his Maiesty had vterly denied him. And what Prince Christned may not in such sleight of deceite bee abused, if those to whome hee commits his especiall trust, will be so fraudulently wicked? yea, was not one euen of their owne modern Popes: serued in the very like kinde? Wherefore was *Belochio* the *Taster* vnto *Sixtus Quintus*, and his attendant whome he dearly loued, condemned to the Gallies, where, after many moneths, he miserably died; but for signing with the *Fishermans Ring* an *Apostolicall Breue*, the Pope vnwitting thereof; *quo continebantur ea qua Pontifex admittere nolebat*; the Contents whereof were contrary to the Popes minde: nor the *Taster* onely, but *Gualteruccio*, also one of his *Secretaries*, as an accessary to that treacherous counsage, & another besides him, whome *Onuphrisus* wil not name, were all adiudged to the like punishment for the same fact *Cuius potest accidere quod cuiquam potest*, saith the *Stoick*; & it may bee the case of any *Governour*, bee hee neuer so circumspect. The Masters credit may for a while be hazarded by the Seruants vnfaithfulnesse; but when time hath reuealed the truth, the falsity of a *Treacher*, may not bee a prejudice to the *Innocency* of a *Soueraigne*.

72 So that what this glosing Scribler writes of that „Popes kinde affection to his Maiesty, as louing his Person „necesse he arily: speaking of him honorably; treating his Nation kindly; and vsing more liberalitie that way then hee thinkes „conuenient to speak of; are but Iugling deuises to deceiue the vnderstanding of simple Readers.

For

For though there bee nothing in his Maiestie but that which is amiable and admirable; his parts of nature, Art, and grace, all so singular, that (by the eminencie of his place, being desired farre and neare) they must needs excite great loue to his Person; draw mens affections to him: and occasionate most honourable speeches of his Qualities and Deporment: yet that Pope Clement should bee so kindly respectiue, is much to be doubted, whose Letters sent to his Maiestie while he was in Scotland, were refused by him, and returned without admittance. „Tea, „but the Pope (and the King cannot bee altogether ignorant of „it, nor ingrate for it) caused a speciall PRAYER to be made „for his Maiesty.

73 First, Who required these deuout Services at your hands? saith God himselfe to a people as religious as Rome affords. *We know that God heareth not sinners.* Tainted affections may marre good Orisons, and the best prayers from such mindes (like Caines Sacrifice) may turne into Sinne. *Humilitie* inforceth Praiers into the Clouds, to be returned with effect, saith the wise man; but the *claim* of deposing Kings is no humble conceit; such haughtie imaginations send forth but hollow suits, and receiue but emptie answeres. Secondly, both the *Subiect*, matter, and the intended end of a Praier, being corrupt, may make it frustrate. *Yee aske and receiue not*, saith Saint Iames, *because yee aske amisse*. Such a Praier therefore it might bee, that his Maiestie had little cause to thank the Pope for it. Had the Iesuite set downe the *Collect*, it might haue been examined; but by that which he insinuates, it was grounded (as it seemes) vpon the former *Hope* that his Maiestie „would be ONE of their Catholikes, or at least Tollerate „their Religion, and euen this conceit alone were able to ouerthrow any good Praier: for God, which vsually heareth, *ad Sanitatem, not ad voluntatem*, doth not in mercy graunt a request that issues from an affection intended both to the dishonour of his annointed, as also the hazard of his liues

Ec. 12.

Iohn 9.31.

Gen. 4.  
Psal. 109. 7.  
Eccle. 35. 17.

Iac. 4. 3.

Aug. in Psal.

*Flamin Psal.*

41.

safety, and his soules health; and therefore the best thanks the Pope can deserue at his Maiesties hands, is that of the Prophet *David*, *Let not their precious Balaems breake my head*, that is as one of their owne interprets it) Let not their blandishing *Prayers* alter my mind, nor dissipate my Councils.

74 But hauing thus Glossed vpon the *Breues* of *Clemens* the Eight, he comes now to shew his Art in those of *Paulus Quintus*, which is the last point in this *Paragraph*. The first wherof he would make good against his Maiestie: (who in the *Apologie* affirms, that in the opinion of *Diuers Catholikes* (not of the simpler sort, but of the choicest, yea the *Arch-Priest* himselfe) it was so void of *Diuinitie*, *Pollicie*, and naturall *Sence*, that they accounted it a *Counterfeit Libell*, made in hatred of the Pope:) and the answer which he makes to it is foure-fold: the two foremost, his old *Palinody* of *scorne* and *malediction*: first, „that it is a *Calumination*; secondly, that it is but a fained „deuise of *I. M.* for no *Catholike* of iudgement or piety would „thinke so; thirdly, an *injury* to the *Reuerend Arch-Priest*; „fourthly, a double *Supposition*, first, it might bee that some „did doubt at the beginning, whether it came from the Pope „ex motu proprio, or from the *Inquisitors* their defectuous *Information*: Secondly, that if there were such a doubt, it „was now removed by the second *Breue*; whereby all men may „see the sentence of the *See Apostolike*, and learne to obey him „whom God hath appointed for the *Decision* of *Doubts*. And hauing thus said, he leapes from thence to *Bellarmines* Letter.

75 Such as men are themselves, for the most part they feigne others to bee, because they would faine haue them to be such; which makes this fellow, whom the *Priests* haue intitled to be the *Mini Master* of all *Forgeries*, to repute euen vnfeigned truths, to be *Calumnations* and *Deuises*. But is this (in sooth) a fit course of answer, to turne off so deepe and pressing a charge with such vnfitting *frumps* in a short negatiue, **IT IS NOT SO?** A woman answered

*Quodii. p. 236.*

were more soberly, but as fully, and said as much, when the Angell charged her that *she laughed*, IT IS NOT SO, *Laughed* nor; and yet, which is worse, to vary in that negative: for what before he denied, now he grants, and sayes *It may be it was so*. It had bene to the purpose, both in answer to his Maiestie, and satisfaction to the Catholiks, if he had made it plaine, that none of that sort thought so of the Breue; or had shewed some reasons that they had no cause to thinke so; and to have proued by some sound Arguments, that this course which the Pope tooke, was neither against *Diuinitie*, *Pollicie*, nor *Common Sense*.

Gene. 18. 21.

76 But, that both the Arch-Priest, and diuers Catholikes were of that opinion, is without question; and that they had good reason so to thinke, is manifest: for whether it should come from the Pope *ex motu proprio*, of his voluntary motion, which (as they say that know him) is *hastie*, *violent*, and *boisterous* enough, or from information of Iesuites or Inquisitors, who want neither *partia lirie* nor *malice* in their relations. (no more then they did *falsitie* and *despight* in their translation of the English Statutes diuulged in *Spaine*, with horrible additions of their owne cruell imaginations, neuer dreamt of in our State, nor congruent with the true body of those Lawes, therby to procure detestation to the Realme) it forceth not: the Breue it selfe carries those Brands with it in the bulke thereof, to be *irreligious*, *imprudent*, and voide of *common sense*.

77 For Religion, there is no more in it, then in the *Phariseis Corban*, to which it may be ficely compared: for as by that Tradition (or Illusion rather) the most naturall duty to Parents was dissolued, vnder the most specious pretext of *Pietie*, being (in our Sauours iudgement) the very height of *Impietie*, as derogatory to the expresse commandement in the Law: so the naturall and legall Obedience, in the which Subiects are borne and bound to their Soueraigne, is, by the Popes Breue, vnder pretence of Faith and Salvation, Churches right and Christs authoritie,

Mar. 7. 11.

*Flam. in Psal.*  
41.

safety, and his soules health; and therfore the best thanks the Pope can deserue at his Maiesties hands, is that of the Prophet David, *Let not their precious Balms breake my head*, that is as one of their owne interprets it) Let not their blaudishing Prayers alter my mind, nor dissipate my Councels.

74 But hauing thus Glossed vpon the *Brenes* of *Clemens* the Eight, he comes now to shew his Art in those of *Paulus Quintus*, which is the last point in this Paragraph. The first wherof he would make good against his Maiestie: (who in the Apologie affirmes, that in the opinion of *Diners Catholikes* (not of the simpler sort, but of the choicest, yea the *Arch-Priest* himselfe) it was so void of *Diminutie*, *Pollicie*, and naturall *Sence*, that they accounted it a *Counterfeit Libell*, made in hatred of the Pope:) and the answer which he makes to it is foure-fold: the two for most, his old *Palinody* of scorne and malediction: first, „that it is a *Calumination*; secondly, that it is but a fained „denise of *I. M.* for no Catholike of iudgement or piety would „thinke so; thridly, an *injury* to the Reuerend *Arch-Priest*; „fourthly, a double *Supposition*, first, it might bee that some „did doubt at the beginning, whether it came from the Pope „*ex motu proprio*, or from the *Inquisitors* their defectiuous *Information*: Secondly, that if there were such a doubt, it „was now removed by the second Breue; whereby all men may „see the sentence of the See Apostolike, and learne to obey him „whom God hath appointed for the Decision of Doubts. And hauing thus said, he leapes from thence to *Bellarmines* Letter.

75 Such as men are themselues, for the most part they feigne others to bee, because they would faine haue them to be such; which makes this fellow, whom the *Priests* haue intituled to be the *Mini Master* of all *Forgeries*, to repute euen vnfeigned truths, to be *Calumnations* and *Denises*. But is this (in sooth) a fit course of answer, to turne off so deepe and pressing a charge with such vnfitting *frumps* and a short negatiue, **IT IS NOT SO?** A woman answered

*Quodlii. p. 136.*

were more soberly, but as fully, and said as much, when the Angell charged her that *she laughed*, IT IS NOT SO, *(Laughed not;* and yet, which is worse, to vary in that negation: for what before he denied, now he grants, and sayes *it may be it was so.* It had beene to the purpose, both in answer to his Maiestie, and satisfaction to the Catholiks, if he had made it plaine, that none of that sort thought so of the Breue; or had shewed some reasons that they had no cause to thinke so; and to haue proued by some sound Arguments, that this course which the Pope tooke, was neither against Diuinitie, Politie, nor Common Sense.

Gene. 13. 21.

76 But, that both the Arch-Priest, and diuers Catholikes were of that opinion, is without question; and that they had good reason so to thinke, is manifest: for whether it should come from the Pope *ex motu proprio*, of his voluntary motion, which (as they say that know him) is *hastie, violent, and boisterous* enough, or from information of Iesuites or Inquisitors, who want neither *partialitie* nor malice in their relations, (no more then they did *falsitie* and *despight* in their translation of the English Statutes diuulged in Spaine, with horrible additions of their owne cruell imaginations, neuer dreamt of in our State, nor congruent with the true body of those Lawes, therby to procure detestation to the Realme) it forceth not: the Breue it selfe carries those Brands with it in the bulke therof, to be *irreligious, imprudent, and void of common sense.*

77 For Religion, there is no more in it, then in the *Phariseis Corban*, to which it may be fitly compared: for as by that Tradition (or Illusion rather) the most naturall duty to Parents was dissolued, vnder the most specious pretext of Pietie, being (in our Sauours iudgement) the very height of Impietie, as derogatory to the expresse commandement in the Law: so the naturall and legall Obedience, in the which Subiects are borne and bound to their Soueraigne, is, by the Popes Breue, vnder pretence of Faith and Saluation, Churches right and Christs authoritie,

Mar. 7. 11.



Math. 27.5.

(euen against Christs precept and the true Churches practise) calliered, frustrated and prohibited; which hath made some of that Sect to relie thereon, and die therein as *Indas* did: For as *HE*, presuming vpon that *Corban Tradition*, as a sufficient warrant to expiate his *Treason*, brought the *hirc* of his Treachery into the holy Treasury and presently vpon it went to his owne execution; so *THEY*, taking that *Breue* vnto them for a sufficient discharge from their acknowledgement of *Loyalty*, doe wilfully thrust their necke into the halter, and become Authors of their owne death.

Iob. 6.6.

Lips. Polit. Li.

3. cap. 1.

quin. 2. 9. 47

Ibid.

1. Reg. 12.

78 For *Pollicie* and *Sense*, as much to bee had in it as *Iob* found saour in the white of an egge. *Prudence*, in the Philosophers opinion, is the *Eye* of the minde, which who so wants, is in worse case then the blind *Cyclops*, saith a *Proteus* of their owne: whether therefore we respect that which in the Schooles they call *Prudentiam Monasticam*, whereby any particular man may bee adiudged wise in his owne affaires, euen *T H A T* *Eie* was either dazled with passion, or misse: caried to a wrong obiekt, in sending out a *Breue* so euidently proceeding from *Selfe-loue*, grounded vpon *misse-conceit*, published in *renenge*, and *Pythagorically* peremptory without yeelding reason: or, if we looke to that which they call *Prudentiam Politicam*, and sheweth a mans wisdom in *State-matters*, therein also was *T H A T* *Eie* much blemished; that *Breue* of his being like *Rehoboams* answer vpon his yoonkers aduice, more *Lordly* then *indicious*, more *imperious* then *Politike*: for what *Pollicie* could there be, so to deale with a King, lawfully possessed, royally allied, strongly back't; now newly inuested in his Throne; rowsed some few months afore by *Treason* vpon *Treason*, in a redoubled Conspyracie with *Romish* priests; freshly exulcerate with the most horrible deligne (for *Sauage Cruelty*) that euer was engined, and that also from *Iesuites*, and the Pope his owne darlings; while his Maiestie was (as it were) in hot blood,

his

his spirits as yet troubled (and who could blame him?) by the horror of such intended villany: what *Pollicie*, I say, could it be, that the *Pope* (a stranger to this Nation, and the Grand-father of those Romish brats) even then should send out a *Prohibition*, that his Maiesties native Subjects, especially of that *Religion*, (so lately tainted) should not acknowledge their *Allegiance*?

79 Put case that some Ingredients in the *Oath* (vpon the fresh memory of that CRVELL PROIECT) had beeneouer sharpe, yet time might haue allaied that heat, and faire intreaty wrought a Mitigation in the *Oath*; In the meane time, had the Bishop of *Rome* shewed vnto the King his detestation of those Treasons, and requested some Monument of that strange and barbarously designed eradication, which, like *Los* wiues Pillar, might haue remained as *Triste Exemplum*, sed in posterum salubre; A wofull, but a wholsome spectacle to posterity: yet withall intreated, that neither the *Religion* (which THOSE pretended) might be thought the worse of, nor the *Catholikes* that professe the same, to be more hardly dealt with; this had beene both a seasoned and a seasonable, a prudent and a sensible *Pollicie*. For generous mindes yeelde where they finde a relenting passage; rebecke by opposition prouokes to wrath; and hasty opposites, as they are vnwarie, so prone they are to luckie.

*Liu. lib. 8.*

*Liu. lib. 22.*

80 To auoid therefore this Imputation, and to shew that the *Pope*, like another *Pilate*, *Quod scripsit scripsit*, did what he did, with mature deliberation, and without hope of Reuocation.

*Iohn 19. 22.*

— rursus ad ista pedem.

Hee seconds it with another *Breue* like a second *Crambe*, whereto this Iesuite ascribes a double vertue, as well „ *CORROBORATIVE* of the former, to put it out of „ question; as *RETENTIVE* to the *Catholikes*, confining „ them within their Obedience to HIM, whom God hath appointed for decision of such doubts. But what if the first *Breue*

*Ouid.*

Esa. 36. 6.

Eccles. 8. 2.

*Benedictus a  
Benedictum pre  
fal: ad Ans-  
theſ.*

*Sape, et con ar.  
ro. 1. pag. 184.*

*Adversus hares.  
lib. 1. ca. 4.*

*Mat. 15. 14.*

*Cant. 4.*

Breue were a sinne, and this Doubt-Driner proue errant HIS doubling of the one; shewes pertinacie in the mind, but aggravates the crime; and THEIR relying vpon the Other, (like the Egyptian Recde) argueth their milery, & hazards their safety. And is it not a Sinne to Prohibit the taking of that Oath which the Scriptures do call *Iuramentum Dei*; the OATH of God? because in his name, and for his sake, and at his command subiects doe sweare Loyaltie to their Soueraignes? And can there bee a more miserable slavery then to fasten their soules vpon his Decision, who (by the confession of their owne writers) hath no more Priviledge for warrantable resolutions then an other man (howsoever a new late starie vp of Venice endues him with a more then Super angelicall immunitie, that *volens nolens errare non potest*; though he would neuer so faine, HE CAN NOT ERRE.) In particular controuerſies of Fact, there is no doubt but the Popemay erre: saith Bellar. yea, euen in points of Faith, saith Alphonſus in his last Edition, though corrected, Our Sauour then concludes, *If the blind leade the blinde, the danger of the Pit-fall is equall to them both.*

81 This Controuerſie therefore, whether of Fact, or Faith, rests not there: but least it might be thought that the Oath was ouerſwaied by the Popes authority, without ground of learning; or was interdicted, either vpon passion (without deliberate iudgement,) or vpon ambitious maintenance of the See Apostolike (without weight of Argument); to strike that stroake deade, out-steps Cardinall Bellarmine, a ready armed Champion in HIS behalfe, whose successor (perhaps) hee hopes to bee; and by a LETTER to the Arch-priest Black-well (as by his Gantlet cast) he challengeth the Oath of Asbesme, and him of Apostacy for taking it. And now according to the Proverb, *Res redijt ad Triarios*: for this is HE, in whome lyeth their maine strength and hope. For Baronius compares his bookes to *Dauids tower & Armorie*

*Et*

*Et num vidistis virum hunc qui ascendit*, said the dismaied Israelites at the sight of a tall Souldier? And is there any standing against such a *Combatant*? But in the meane time doth not the *Cardinall* take it in scorn or for a wrong that this *Rotarius* or *Accensus miles* (such the olde *Romans* accounted *minime fiducia viros*, to haue little strength & lesse trust) such an *One* as *Parsons*, shold take vpon him to make good HIS challenge against the *Apologer*; which is as much as if *TINCA* the *trapping Rhetorculist* should vndertake the defence of *Tully* his *Oratorie*: and this he doth in the  
THIRD PARAGRAPH.

„Intituled *ABOVT* *Cardinall Bellarmines Letter*, and answered thereto by the *Apologer*.

Numb. 1. As if the *Apologers* answer like *Ierichoes* wals should presently fall with the *Blast* of a *Rams* horne, and a few turnes *About* it: and yet is the *Title* well fitting his reply; for many windings and turnings he hath in a *Preface ABOVT* it, before hee come to it; and being in it, he trades a *Labyrinth* and sometimes looseth himselfe: and yet in the conclusion he windes his *Cornes* in three severall blasts; first, *COMMINATORIE* to our state; „Secondly, *CAVSATIVE* of his *Antapologie*; Thirdly, *SVPPlicatorie*, for a more moderate proceeding. In the *Preface*, after he hath first shewed the occasion impulsive of *Bellarmines* writing; scilicet, a „*Forreigne mistlike* of *Black-wells* taking the *OATH* though „with a limitation; and a scandal conioyned, in regard of his „person and place: (the *Catholikes* of our *Clymate*, as this *Ic* „suite confesseth, were of another minde, so full of concord they are betweene themselves:) hee, secondly, summeth vp as in one *Totall* the *Particulars* in the *Cardinals* *Letter*; yet neither like a *Logitian*, nor a good *Auditor*: but (as if a false borrower should summe vp the interest without the *Principall*) he leaues out the *Essential* & kindly parts thereof, and onely takes those that are *confectarie* and *dependent*, and those very simply and rudely.

1. Sam. 17. 25.

Lin. lib. 8.

Tul. de claus. Orator.

Iosh. 6. 15.

Supra. nom. 14. par. 1.

2 As thus, *The Cardinal* (saith he) *shewes his opinion* „consisting of two points; the one, that the OATH as it „stands compounded could not bee taken; the other that the „Arch-Priest ought to stand firme in regard of his place, in defiance of danger. Whereas to make *Bellarmino* speake himselfe, the true *Analysis* is this: the Cardinals whole Letter (after the *Gratulatorie Preface*) is exhortatorie to *Blackwell*; first, to rectifie his iudgement in the true vnderstanding of the Oath; Secondly, to recouer his Constancy, which he hath lost in taking of it; the first he perswadeth by reason; because either openly or priuately it impugneth the Faith touching the *Primacie* of the *See Apostolike*; which is slenderly prooued, and falsly grounded: His first prooffe, a *sue anticipation*, that the Oath implieth more feare then danger; Secondly, a *false lustre*, that it is like the mixture of *Iulians* pictures. His false ground, that the Oath impugneth the *Spiritual Primacy* of the *See Apostolik*, which is vterly vntrue: and set vpon that *Sandy* and *unsound foundation*, his whole building is placed, and so the standing thereof is prefigured in the Gospell. This is the true *Analysis* of the first part of the Letter; the second is vntouch't, and so let it lie.

Mat. 7. 27.

3 And as he hath summed it vp fondly, so falsly also; „this Epistler saith, that *Bellarmino* taketh the OATH to „be compounded of lawfull and vnlawfull clauses; whereas the *Cardinal* saith plainly, that the OATH though it be so *tempered & modified*, yet is it WHOLLY vnlawfull, which is as much to say, as there is not a lawfull clause in it. And this is his labour in the two first numbers. After which who would not expect his present encounter? but it will not be *propugnatus iugis armatus* — ye must giue him leaue, after his manner *αποπατειν*, to step aside, he is somewhat gript and a knottie point or two troubles him, before he can ioyne issue; The first, is the *Wrong Translation* of the Cardinals *Subscription*, which the *Apologer* had thus metaphras'd, Y O V R V E R Y R E V E R E N D B R O T H E R ;

Apolog. p. 39. 30

Horat. Epist.

Whereas

whereas those words (saith the Epistler are to bee referred  
to the Arch-Priest, and not to the Cardinall: and this (in his  
page) hee calls a C A V I L L, both in the Corps and in the  
Margin.

4 So the Moralist writes of a quicke sighted Empe-  
ricke, that would perforce make a gentleman beleue he  
was inclinable to a great sicknesse, because he saw redumi-  
am a pimple or the skin rising below his naile. But suppose  
it were not exactly translated; first, is not the sense al one;  
for both the Brotherhood and Reuerence is Reciprocall and  
may be referred to both parties, either your Reuerend-  
ships Brother, or your Reuerend Brother, especially as it was  
in the written Copie, where the D. in the ende had  
such a dash, as it might be taken aswell for *du*, as *da*.  
Secondly, why did not the Epistler mend it, and trans-  
late it right himselfe? because hee is apposed. For  
should hee haue intepreted *Dominationis* in English truly  
*ad verbum*, the reply (he fore-saw) would haue beene vpon  
him as *Alexanders* was vpon *Diogenes*, who begging  
a Talent, the Emperor answer it was to much for a Cy-  
nike to aske; hee then craued an halfe-penny, the Emperor  
told him it was to little for *Alexander* to giue. Had it bin  
translated your Reuerend Lordships, that were to losy a title  
for the Grand Cardinall to giue an Arch-Priest, whome the  
Canonists (some of them) make but a Rur.all Deane, others  
an Arch-Deacons inferior; they that put him to the highest  
streine, ranke him but as a Deanes equall. If it had beene  
your Reuerend Masterships, that had beene *Terminus dimi-  
nens*, too meane a stile for an Arch-Priest, for so you might  
aswell call *Bellarmino* MASTER Cardinall, which in this  
Censurers opinion (yee heard before) is *Scandolum mag-  
natum*, an vnmanerly part, euen in the King himselfe.

5 But why should hee call it a *Caui*? was any argu-  
ment framed out of it; or the Cardinals ambition aggra-  
uated, for so stiling himselfe? no such thing; onely trans-  
lated and so left; the Latin is extant and vnaltered; and

Plutar.

Disg. Luert.

Glos. dist. 50.  
in Capite.  
Dist. 25. c. per  
leſi.  
Dist. 7. 50.  
ca. Nullus epis

Parag. I.



Plot. Demosth.

in *BLACKWELLS Examination at large*, translate<sup>d</sup> Your Reuerend Lordships Brother, Whether properly in the one or the other, is it not truly both a quarrell *De Afini umbra*, who should haue the Lordship, either the Cardinall or the Arch-Priest? and an abuse of the Reader, to withhold him from serious matters, with trifles and *gew-games*? The other point is the Apologers wilfull mistaking of the question, and thereby a great *ADVANTAGE* given to the Cardinall for his defense. Thats yet *sub Marte*; and let not him that is girt to the battle, boast as he thats vn buckled from the fight. If it be so, that neede not then haue stoppt him; the more advantage, the easier Conquest: the trial will shew it, and vpon that let it rest.

Examin. large  
pag. 12.

6 And now these *twinges* are past, he comes, Numb. 4. to the first exception taken against the Cardinalls Letter, confessed by him to be great if true, that Bellarmine hath mistaken the Question, and like a man blindfold, hath impugn'd the *OATH OF SVPREMACY* instead of the *OATH OF ALLEGEANCE*. And so much doth *M. Blackwell* confesse, after hee had well read and weighed the saide Letter, in saying, that hee perceiued the Cardinall did not distinguish betweene those *TWO Oathes*, that of 1°. *Elizabetha*, and this of 3°. *Iacobi*. But Bellarmine hath himselfe preuented that Obiection (saith this *Ie.* suite) in that he speaketh of an *OATH TEMPERED AND MODIFIED*, which cannot be understood of any other but *THIS OATH*; THAT of the *SV- PREMACIE* hath no such *MI XT VRE* in it: and this he calls a cleere Refutation.

Paragr. r. no.  
33. pag. 20.

7 Which is indeed but a *dusky illusion*; for, first, if this Oath be so modified in comparison of the other; why is *IT* accounted by this Censurer, the greatest affliction and pressure that euer befell the Catholikes? And why should not an *OATH*, so allied and tempered, be as readily entertained by the Pope and his followers, as was the *Edict of Mauritius* the Emperor, by their owne confession, after

it

it was corrected and moderated, as they say: secondly, those Mitigations and alleuiating Temperatures, being not mentioned by the Cardinall, argue rather that he did verily mistake the Oath; writing vpon other mens relations, not his owne vnderstanding and iudgement; for he that compares the Oaths; shall finde this last of Allegiance, to bee more pressing, pithy, and peremptory against the Popes Primacie in Temporalibus, then the other against his Spiritual Supremacie; and in all circumstances a more exact and searching touch-stone, to try and discover a loyalty-affected Subject, from a hollow-hearted Recusant, Thirdly therefore, the Modification which the Cardinall speaks of (as by the verbe & tense he vseth [*offerebatur*] may well bee coniectured) is not in the tenor of the Oath passed so by the State, which still remaines as it did; but in the Offer of the Magistrate, when Blackwel took it not long before, whereof himselfe speaketh in his Letter to the Priests and repeats it againe in his Letter to the Cardinall, at those words, *Quod ad Iuramentum*, &c. the first of which Letters being written in the midst of Iuly, & Bellarmine dating his not till the end of September following; so that offered Temperature and acceptation there specified by the Arch-Priest, it is more probable that the Cardinall alludeth, then to the Oath it selfe, wherein there is no one qualifying point. So that his Maiesties exception that the Cardinall hath mistaken the Oath, remaines yet vnremoued, for all this Cleere Refutation; vnlesse hee bring more euidence, which he intends.

8. But soft, the giddy fellow tels vs he hath another errand to doe, not out of the way, but a note BY THE WAY: The Scripture sets a more essentiall Note vpon such By way takers, *Operantes iniquitatem, declinantes in obliuationes: Wicked men* (as the eues plotting, or pursued) take all the By-waves, nookes, and lanes they can passe, for feare to be described or apprehended; and both Poets & Philosophers haue noted them for absurd Disputants and

Exam. breuius,  
pag. 23. lin. 3.

Resp. ad Bellarm.  
lin. 12.

Psal. 125. 5.

Arist. Eth.  
Arist. apud  
Athen.

Sueton.

Dilcourters, that start into circumstances, and leaue the principall matter which is controuerted. But this is iust according to the Title of this Paragraph ABOUT the Cardinals Letter: for he prolongs to come to it, and being in but a while, is out againe presently. Let's follow him though, and see what *Daizie* hee hath pluck't by the way in  
 „ three whole Numbers, 5. 6. 7. scilicet, the Apologer (be-  
 „ like as *Caligula* did with *Iupiters Statua*) hath taken off  
 „ the right *H E A D*, and put another in the place thereof, in  
 „ setting downe the forme of the OATH OF SUPRE-  
 „ MACIE; For whereas in the times of King Henry the 8.  
 „ and King Edward the sixt, The Title was then, The Kings  
 „ Highnesse is the Supreme *H E A D*, the Apologer thinketh  
 „ it not good to giue *I T* vnto his Maiestie; but calleth *H I M*  
 „ only Supreme *G O V E R N O R*.

I Sam. I 5.  
 I. Cor. II:

Stat. 26. c. 1.  
 Hen. 8.

Allen. Apol.  
 ca 4. to Hart.  
 in Confer.

9. Questionlesse, either a bold oversight in his Maie-  
 stie, that he durst change a borrowed Metaphor into a  
 proper word, or an ouer-awed feare to take that Title  
 of *Head* into his stile, which God himselfe giues to a lesse  
 and a farre worke King, and the Apostle to euery married  
 man, whom he calleth the womans *Head*. But what's the  
 Ulcer that vexeth him for this alteration? Perhaps because  
 the first which gaue that Title of Supreme *Head* vnto  
 King Henry the 8. were *Bishops* of their owne Profession,  
 not of ours, and so it was, as appeareth in that Statute  
 which hee mentioneth: If so; why was it then accounted  
 such a *Sacriledge* and *Blasphemy* of ours, as in all their writ-  
 ings it is continually traduced? Or is it because the Title  
 of *G O V E R N O R* hath more in it, or is a loftier and prouder  
 Stile then *H E A D*? No: themselues confesse it is all one  
 to be *Head* of the Church, and to be chiefe *Governour*  
 in causes Ecclesiasticall. If so identitie of command ex-  
 pressed in diuersity of termes, admits no iust quarrell;  
 „ much lesse is to be accounted (as it is heere) a *N E W*  
 „ *D E V I C E* of *Iohn Reynolds* (certainly hee deserues as  
 wel to be called *MASTER*, as *Bellarmino CARDINAL*)  
 „ because

„be. anse such an ONE as HE (or such others as hee) about  
 „some twenty yeeres agoe, were the first deusers of it: so saith  
 this Epistler. And wil this great Intelligencer make himse  
 fo ignorant as he seemes to be, to attribute that to one, or  
 some fewe private men, and repute it for so moderne an al-  
 teration, which was the Action of the whole State of this  
 Land, about fifty yeeres past? For so it was, in the first yeer  
 of the late *Queene of famous memory*, explained rather then  
 altered, at the request of the Nobles & Divines of the Land  
 and expressed, not by the wordes of *Supreme GOVERN-  
 NESSE*, (as this Mate scornefully speaketh, and  
 fallly laies it vpon *M. Reynolds*) the words of the *Statute*  
 being put in the *Masculine*, GOVERNOR: & in that  
*Conference* also (which he hath neither quoted nor alled-  
 ged truly) the words of *M. Reynolds* are, *We give vnto her*  
*Hightnesse the title, not of HEAD, but of Supreme GOVER-*  
*NOR*, and repeats it so againe in the same Section.

IO. „And that, not in regard of her Sex, which permit-  
 „teth her not to speake in the Church, as this malicious hick-  
 scorneer dallieth; for being descended as she was, *She* had  
 as due right to the Crowne, and as absolute authoritie in  
 the fruition thereof, as any *Male-Monarch* whatsoeuer.  
 Neither did she take vpon her to speake in the Church,  
 that is, to define matters of Faith, administer the Sacraments,  
 ordaine or consecrate (as *Oziab* once sacrificed, and as some  
 Romish slanderers haue written) nor medled *Shee* with  
 Church-matters more then Scriptures gaucher leaue by  
 the place *She* had, nor was her authority in Ecclesiasticall  
 causes any thing amoindred or made lesse by that change,  
 or rather *Explanation* of *Head* into *Gouernor*, which (as be-  
 fore is said) the Romanists theselues confesse to be all one  
 thing; but onely to preuent or auoid a scandall, which  
 (through ignorance) might be taken at it; least weaker  
 mindes should thinke we gaue vnto our Kings that Title  
*Secundum interiorem influxum*, which is the proper office  
 of the *Head*, as being the fountaine of moisture, and is the  
 most

Stat. 1. Eliz. ab.  
anno primo.

Numb 7.  
Confer. cap. 1.  
di. 2. pa. 52. m  
Quarto.  
Vbi supra.

2. Par. 26. 16.

Arist. de somn.  
& Vigil.

Eph. 1. 22.

Coloss. 2. 19.

Plas. Timous.

John. 1. 42.  
Dist. 22. c. 4.  
crofant.Paragraph. 2.  
par. 2. num. 34.

Epist. 50.

most true attribute of *Christ* alone, who is so called by the *Apostles*; who also elsewhere giueth a reason therof, because by *HIM* all the body, being furnished and knit together by ioynts and bonds, increaseth with the knowledge of God, and that by the influence and working of his holy spirit; but only *Secundum exterius Regimen*, as the highest and chiefest for preheminence and command, (as the *Head* in the *Body*, which is *Reliquorum Imperator*, Guide and Director of the other members) thereby to settle truth, prohibit error in ioyne Church-Officers (as Inferiors and Subordinate) the discharge of their severall dueties, and punish their negligence or contempt, &c. and is a more true Interpretation and Exposition of the Princes lawfull authority in Church-causes, then that worthy one of the *Popes*; who, to prooue *S. Peters Primacy* about the rest, expounded *S. Iohns Cephas* (which is a stone) by *Caput & Principium*, a *Head* and *Beginning*, from whence all the other are to be deriued.

11 But it seemes his hope is, that this alteration may worke *THEM* some gaine, and be as a *Reconciler* betweene us and them for an agreement: why then did it stumbe him out of his *Way*? or how will that appeare? Because, saith he, whereas in *HE AD* was included a *Summe* in causes Ecclesiasticall, by *GOVERNOR*, perhaps, sh eymeane the Kings authority within his Realmes ouer all persons spirituall; but in matters *ONLY* Temporal; for *S. Ambrose* (as ye heard before) forbids Lay-men *THEIR* intermedling in those affaires. To be Supreme Iudge of Doctrine, by debating, deciding, and determining points of Faith & Religion, that *S. Ambrose* dislikes, and we approoue not, nor giue it to the Prince (so you heard before too.) But by their authority to commaund Priests (euen in Religious Seruices) to doe their Office, and punish their neglect therof, or negligence therein, that the Scriptures commended in diuers Kings, *Danid, Ezechiah, Iosiah, &c.* and we iustly ascribe it to our Princes; acknowledging with *S. Augustine*, that it is the duty of all

Kings.

Kings, to command in matters not onely concerning the Civillstate of men, but the RELIGION of God ALSO; and thus much I SVBSCRIBE VNTO, saith Hart, one of their banished Traitors, But the very next words to Governor in the Oath (as by himselfe it is cited) are, in all causes as well Spirituall as Temporall; which might have well cut off this flie scorne of his, but that he is idle, and hath no other meanes to spend time, or to frame answers, but by Ex:trusions and Out-leaps to no purpose. It was wont to be the Prouerbe Bene current, they run well, yet OVT OF THE WAY: but to run badly, and out of the Way too, is not onely an erroneous, but a ridiculous qualitie. And yet ye see for what he hath slept aside; for some ow-sowne grain fallen by the Way, which our Sauour noted to be the food for those fowles of the aire, which the Grecians call σμύγαντες, such as Woodcocks and Daws, to gather vp.

12. „But now, Let's RETURNE againe (saith hee) „to the Apologers charge. It is a vexing torment to a man, enioined a iourney vpon a speedy businesse requiring a serious dispatch, to trauel with a trifling companion, that will make many errands by the way, or hath many acquaintances to stoppe him in the Way, or is forced to make often Returnes vpon forgetfulness of diuers things; such an one is this viriginous Verumum, whom Plato describes for an inartificial disputant, σπευδόμενος αὖτε ἔχθρος, now going on his Way, now stepping by the way, now returning, and anon gone againe. Well then, Let's returne now (saith hee) „to that charge of grosse mistaking, laid by the Apologer to the „Cardinall, for giving the Childe a wrong name; which, besides the former mention of the MODIFICATIONS, „and couching of lawfull and unlawfull Clause in the OATH, „the Cardinall doth also confute those MODIFICATIONS, „in saying that they are but the SLEIGHTS „OF SATAN to impugn the PRIMACIE of the „See Apostolike, either SECRETLY or OPENLY; „which argueth that the Cardinall aimed at both the OATHS.

E c

13. First,

Confer. cap. 10.  
diss. 2. p. 679  
Quarto.

Eras. chil. x.

Marth. 13.

In Parmenide



Luc. 18.

13 First, can a man confute that which he neuer mentioneth, nor pointeth at, nor can finde? Or secondly, is this a good Argument, The *Cardinall* saith, that such *Modifications* as these in this *Oath*, doe impugne the Faith touching the *Primacie*, either secretly or openly: *Ergo*, He hath relatiō vnto two *Oathes*, the one secretly impugning the other openly? Is it not as strong a consequent, our Saviour in the Gospel speaks of a *Iudge*, that neither feared God, nor reuerenced man: *Ergo*, Hee had relation to two Iudges, the one not fearing God, the other not regarding man? But be it so; Then both the *OATHS* (belike, by this Iesuite) haue their *Modifications*; though the one more close, the other more ouert: which is a plain Contradiction to his first argument; for there he said, that *Belharmin* must needs meane this *OATH OF ALLEGEANCE*, and no other, because *THIS* onely hath these *Modifications*, the other of the *Supremacie* hath none. Heere he insinuateth, that both of them haue their mixtures, the one more secrete, the other more reuealed. Thus is the *Antipologer* become *Turn-sicke* in troubling his little wit more then he need, to free the *Cardinall* from that imputation, which honestly he cannot,

14 For certaine it is, that *Belharmin* in that his dismaying *Inueltine* (rather then *Letter*) vnto the *Arch-Priest*, hath played the *Andabata*, or blind-fold Fencer, committing three grosse ouersights therein: First, in that either he through ignorance wist not, or in his pollicie would not see a difference betwixt those two *Oaths*: Secondly, in that he discovereth not those subtil *stratagems* (as he calleth the *Modifications* heere specified) but in generall tearmes saith they do impugne the *Primacie*, either closely or openly: Thirdly, that all his Arguments & Authorities brought, are touching the *Spirituall Supremacy*, not one of them concerning the *Temporal*, which the *Oath of Allegiance* doth only impeach and encounter. So that his whole *Epistle* is the same which they call *Rhetorica Herogenea*,

terogenea, a good speech if it had beene to purpose: for there is not any one part of the Popes *Spiritual Supremacy* touch't, or aim'd at in this last *Oath*.

15 Had the *Cardinall* therefore either meant the right *Oath*, or intended a dire & confutation thereof, his Argument should thus haue beene framed; That *OATH* which either secretly or openly shooteth at the Popes Primacy in *Temporalibus*, cannot be taken without endamaging the Catholike Faith, and His Conscience that taketh it; But this *Oath* of Allegiance doth impugn His Primacie in *Temporalibus*, either secretly or openly: Therefore this *Oath* cannot be taken without a double damage. Had he thus reasoned, his *Major* Proposition should haue been *κατὰ φύσιν*, and his whole Epistle to Blackwell been bestowed in plaine and effectual proofes, that the Crossing of the Popes Primacie in *TEMPORALL GOVERNMENT* ouer all Christned Kings, is the ouerthrow of the Catholike Faith, and of true Religion. Which Conclusion, as it would haue made his brains to sweat, before he could haue gotten any shew of prooffe for it; so it would haue made both him, and his Religion odious and hateful to al the Kings & good subjects in Christendome: which he knew wel enough, and therefore voluntarily did mistake the Question, and turn'd all his force to support the Popes *Spiritual Supremacy*, which is not touch't in one point of it is *Oath*.

16 Which, because his Maiesty in the Apology auereth, this Iesuite maketh him to bee, „ Contradictory and „ aduersary to himselfe for so saying, and that in the very next period, where deciding the *OATH* into 14. particles, 12. „ of them at least (saith this Epistler) doe impugn the Popes spiritual supremacy. It appeares then there are at most but two of those lawful and allowed clauses in the *Oath*, if ther be so many, and those Modifications (whereof he speaks), very few, euen one in al, as appeareth, Num. 10. Namely the first, I doe truly acknowledge that our Soueraigne Lord King James is lawfull King of this Realme; which is the same

almost *verbum* with the first clause in the Oath of Supremacie: so that either one and the same modification is in both OATHES (and then this Censurers cleare Refutation is obscured (or else the Cardinall hath mistaken the Oath; it not in words, surely in sense, which is not onely his ERROR but his INIUSTICE, as his Maiestie wel obserueth because in aduising the refusall of the whole Body of the Oath, as it is conceived, & impugning the same, as wholly vnlawfull, hee makes those that beleue him, to fall into *Rebellious* conclusions; for he that shall refuse to take it, must needs hold the negative to those foureteene propositions: because all Refusall is either of wilfull obstinacie, or of a perswaded contrariety, as first, That our Soueraign lord King James is NOT the lawfull King of this Realme; Secondly, That the Pope HATH power to Depose him; and so of the rest.

17 And this the Iesuite Sncereth at: (in the meane time whats become of the *Apologers* contradiction; and the overthrow which his Maiestie hath giuen himsele? THAT hee is not yet ready for; hee craues a respite to a further examination. Numb. 8.) „, but this (saith hee) is a simple „, Fallacie, called by the Logicians *à composito ad diuisa*; from „, denying of a Compound to inferre a deniaall of all the parcels „, therein contained; which hee exemplifieth in an OATH framed either by some Platonist in magnifying his Master, or „, by an Arrian, or Pelagian Prince in fauour of their Sect: and „, both the OATHES mingled with clauses, some LAW- „, FULL, some VNLAWFULL. Wherein first, secretly hee girds at his Maiestie for beeing both a Philosopher (which is his Maiesties great glory, & our Realmes happinesse; for true Philosophie ioyned to Gouvernemen, regulates the Scepter to the Subiects comfort, and the Kingdomes renowne) and an Heretike also, Tortus saith so plainly: a perfect slander in them both: for by that Religion which they cal Heresie, he doth truly glorifie the God of heauen.

18 Secondly, this challenge of *Sophisticall* arguing, is more then a *Fallacie*, it is a *Falsitie*. For thus his Maiestie argueth: *He that refuseth the whole body of the OATH, not distinguishing, nor declaring his allowance of some parts thereof, by this his UN-DISTINCT REFUSAL concludeth the unlawfulnessse of the WHOLE, and is presumed to holde that the Contrary assertions are true; but the Cardinall condemnes the WHOLE OATH, as it is conceived, nor excepting any ONE for a lawfull parcell thereof, and willett the Arch-priest so to refuse it: therefore, thus condemning it WITHOUT DISTINCTION, he induceth them that Refuse it, to a lawfull perswasion of a TOTALL NEGATIVE, and contrariety of opinion, which is the verie argument of our Sauour Christ, He, that gathereth not with me, scattereth, that is, who so condemneth mee as WHOLLY vnworthy to be receiued, doth thereby will men to refuse my person; reiect my Doctrine; blaspheme my Works; and TOTALLY denies mee to bee God and Man; and renounceth al Prophecies written, and testimonies reuealed concerning mee.*

Matth. 12. 30.

19 *Semper in generalibus specialia insunt*, saith the Law: & *in toto, pars continetur*. The general, whether affirmative or Negative contains in it al the specialties; and a totall refusall, is an entire Deniall of each particular. Hee that should say that the whole body of the Decalogue is vnlawfull in it selfe, & repugnant to Christian Liberty; doth he not conclide the vnlawfulnessse of euery feuerall precept in Law: and withal imply that a Christian (free by grace) may bee (without feare of the Law morall) an Idolater, Blasphemer, & an Adulterer, &c. Neither is his Maiesties Argument drawn from the Compound to the parts diuided, the Cardinall hath made no such diuision; for he hath condemned, *totum continuum*, the Whole body and bulke thereof to be vnlawfull: but it is rather *a toto ad partes per contraria*; as he which denies the Whole world to bee of Gods making, he both denies that God made the light, &

*F. de reg. iuris.*

Sunne, and *Starres*, and *Planets*; and also argues his opinion to bee, either there is no God, or that hee is no Creator.

20 Take therefore the Iesuites owne example, & frame it aright to the point: put the case that an *Arrian* Prince should contriue an OATH for his subiects to sweare that there are *Three Persons in Trinitie*: that God the Father created *Heaven and earth*; that the second Person is the Sonne of God, had a beginning of his essence in time, was crucified, dead, and buried, &c. Some Christians fearing or hearing of an error therein, but not discovering it, haue recourse to some great Doctor to know his opinion: HE, descrying the *Arianisme*, forbids them to take it, and not shewing them the erroneous Article, assureth them that the whole OATH, as it lyeth is unlawfull: doth not that Doctor condemn all the Articles therein, and willet them inclusively to deny the Trinitie, and the Father to bee a Creator? yes, and as much as in him lyeth, causeth the enemies of God to *Blaspheme* them as *Atheists* and *Pagans* for their *Generall* deniall. And therefore the rule of God Almighty is, *Si separaueris pretiosum a vili, quasi os meum eris*, to separate the pretious from the vile is according to my word. THIS the Cardinall should haue done, but did it not; therefore his disallowing it in grosse, sheweth his manifest dislike of euerie Article therein, and his implied aduice, that Catholikes should denie euen the very first, That King James is the Lawfull King of this Realme. Nay, saith this Epistler, that's a calumination, all Catholikes doe both professe and confesse the contrary.

Ier: 15. 19,

Part. 2. cap. 5.

21 Doe they so? then Father Parsons either is not, or was not a Catholike when he wrote his *Doleman*; for there hee laboureth the point hard, that King James cannot either by Religion, Nation, Blood or Lawe, bee the rightfull King of this Realme. And if it be Catholike doctrine, as *Simancas* and *Philopator* haue concluded it, that no Hereticke is capable if an Heire; or can bee a iust possessor of a Crowne

Crowne when he hath obtained it: then *Tortus* who hath so pronounced of King *Iames*, either denies him to bee a lawfull King, or all of that profession are not of the same minde for the King. Yea, wee will goe further; whosoever refuseth to sweare to any *One* of the Articles in this Oath, acknowledgeth not the first, For the *Whole Oath* is like an Indenture, all the Clauses tying and tending to *One* condition of *Allegiance*; the breach of *One promise* in the Indenture forfeits the *WHOLE*: the denying of any *One Article* in the Oath, is the denyall of the *Whole*, euen of the very first.

22 Take but one for example: hee that refuseth to sweare, that *the Pope hath no manner of authoritie* (simple or compound) *to depose the King*, hee refuseth to sweare that King *Iames* is lawfull King of England. For if hee were once lawfull, then is hee euer so; true *legitimation* is neither intended, nor remitted; and *unlawfulnessse* of title *ONELY*, carieth with it the casualtie of *Deposing* and *Destroning*; it is not *varying* in Religion, nor *altering* of manners; nor *misordering* a Realme: all which may shew a King to be *unjust*, but not prooue him an *unlawfull King*; they may hazard his safetie, but not *impeach* his Title. A *right of deposing* must bee in him, that hath either an *higher power* (and thats *onely* God, for *tibi soli peccant* saith *David*, and none but a King can say so) or the *iuster claime*, and then is not the Soueraigne in place the lawfull King; for two seuerall parties cannot haue *equall* right to *One* Crowne; but the Pope least of all other, being a *Forreiner* to the Nation, and an *viter stranger* to the bloud. So that hee which denies not the Pope that *deposing* power, denies vnto our king the *Lawfulnessse* of his Inuestiture and Dominion. The breefe and truth is, Let a King be what hee will for his *Religion* or *Government*; if he haue right to the Crown, the subiect must *endure* and *pray* for him; the *Forreiner* may *advis*e, but not *disturbe* him; they both may *lament* and *vic*. meanes to amend him, but neither of them both assume the

*Psal 5. 6.*  
*Ambrosius in*  
*cum.*



the power to *Depose* him: which authority of the Pope for *deposing* (as also his power in the rest of the *Negative* parts in the Oath, either of absolving subjects, or licensing Rebellions, or inciting Murders of Kings excommunicate, &c.) No *Complate Councell* euer fastened vpon the Pope; neither can their own Schole-Doctores agree how that should concerne him, but are (as his Maiestie truly obserueth) at irreconcilable Iarres among themselves about it: to al which the Epistler answereth not one word

23 But the next exception he takes, is the Example brought out of the Councels of *Toledo*, especially the *fourth*; which containeth an *Oath of allegiance*, commanded and layd vpon all persons without distinction; and therein also the very point of *Equiuocation*, so carefully eschued in this *Statute Oath*. Insomuch, that ALMOST euery point of that Action, & this of ours agreeth, saue that the Fathers of that Councell were carefull to see THAT OATH executed; but he that pretends and vsurpes to be Head of al counsels, is as streight in *prohibuing* it to his Catholikes. Which discourse, the plaine-dealing Iesuiste doth call, *the* „ *Apologers fraudulent manner of proceeding, arguing a bad* „ *cause*; and add's his reason, *because in those Councels (which* „ *were thirteene in number) there is neyther forme of Oath pre-* „ *scribed, nor any mention of Equiuocation, but ONLY of* „ *flat lying, and perfidious dealing.*

24 Were WEE so idle as to follow him in his owne veine, we might catch at these last words of his *but ON- LY of flat Lying* and play with his word ONLY as he did beioire; as if he thereby made *flat lying* and *perfidious dealing*, but a small fault; for so hee taxeth his Maiestie, for saying ONLY a *forme of Oath was framed*; and thereby conclude vpon him with his own words there; *By this accepting of ONLY a man may well perceiue this Fugitiue maketh little account of flat lying and perfidious dealing.* But let him goe, idle he is, and the *Pharao* of Rome vseth him accordingly, keepses him to gather *such straw and stubble in Egypt*;

Egypt, because hee is neither good nor fit for any thing  
elic. *Sed Quis tulerit Gratum?* while this Iesuite is at-  
taching the Apologer of a *supposed fraudulencie*, himself must  
euen there bee arrested of a *Fraudulent impudencie*; char-  
ging his Maiesty to say, that **EVERIE** point of that  
*Toletan Action* hath agreeance with ours, and leaues out  
the principal word which his maiesty vsed, when he saith  
that **A L M O S T** *euery point*; & subiecteth immediately  
a particular exception of *disparison*. As if there were no  
difference between his speech that should say, *Fa. Parsons*  
was almost vpon the Sea-coast for *England*, expecting the  
issue of the **POWDER-PLOT**, and his that should auerr  
that he *was vpon the Sea-coast*, and shipt for *England*.

25 In the meane time, what sayes he to the *Council of  
Toledo*? it puzzles him horrible, and makes him roue a-  
bout, for 8. Num. together to shift it, and when hee hath  
(like a fond Surveyor, who, hauing no more ground then  
will serue a Goose to graze on, will needes discourse and  
shew how it abuts vpon al the quarters of the world) whē  
(I say) he hath with many circumstances set downe, „the  
„occasion of that Councils assembly, with the cause of the Treas-  
„tie concerning one *Sisinandus*, that had displaced King *Sum-  
„sula*, (the Canon saith, that fearing his owne wickednes,  
„*Seipsum Regno priuauit & exuit*, he strip't and deprived  
„himselfe of his Kingdome) and „how that the said King  
„procured this fourth Council; then reckoning vp the Pre-  
„lates and humble behaviour of the Emperor before them; with  
„the full summe of the Decrees, all of them in Ecclesiasticall  
„causes saue one, the last of all, concerning an Order for the  
„future establishing of their Kings; and then hath told vs of  
„the excommunication denounced against all those that shall  
„attempt the Destruction of their King, or breake their Oath  
„of fidelitie made to him; with a repetition of that curse, di-  
„uers times in that Canon, and a Reason therereof; with a com-  
„mendation of the Care which those Fathers had for pre-  
„serving the Subiects fidelitie to their Princes; and a supplica-

Council. Tolet. 4.  
Can. 75.

tion of their Clergy to their King for his moderate and milde carriage to his Subiects and a promulgation of a counter-curse against the crueltie of the succeeding Kings, if it prove such; with a confirmation of the Expulsion of Saintila for his wicked life (though Saint Isidore speake much good of him) and finally a forme of an Oath in the sixt counsell of Toledo, prescribed to the Kings of Spaine before they be Crowned, that they should not suffer their Subiects to violate **THIS** Catholike Faith, and a speciall marke upon the word **THIS**, shewing **THAT** Faith to be opposite to the Protestants Faith: after all this ranging discourse (as if hee had runne himselfe out of breath and senseto) his sober conclusion is, that this is **ALL** against the Apologer.

26 Some say, that Pericles had that skill in wrastling, that though he receiued a fall, yet hee would perswade the wrastler that cast him, and the Spectators that beheld him, that **HEE** was the Conqueror notwithstanding; this Art doth Father Parsons assume to himselfe often, but verie unluckily; for what is that One point of all this, that makes to the purpose; much lesse to Confute the Apologer, or is against him? Had hee taken exception against the Counsell, as vnlawfull (because his Maiestie called it a *famoso* Counsell) and therefore not to be alleadged in this controuerfie, *Baronius* would haue snib'd him, who hath magnified it to the skies. Is it then that this *famoso* Counsell (consisting of so many Prelats, 70. or 68. or 61) was summoned & conuened at the command of the said King? (for so it was, the wordes are *Religiosissimi Ssiniandi Regis iussu & imperijs Conuenimus*; we are assembled by the command and authoritie of our most Religious King *Ssiniandus*;) this indeede may make against the Apologer, for hee had before maintained and Iemonstrated that Emperours and Kings were wont to Conuent Counsels both vniuersall and Nationall?

27 Or is that the point, because the Canons of that Counsell were all flatly opposite to the Protestants opinions?

ebucyd. in  
Plut. Pericl.

Prefat. ad  
Concil. sol. 1.

1602. p. 26.

ons? Bee it so: first, the *Apologer* medled with no one Canon of that *Councel*, but the last, concerning the *Oath*. How then doth this make against him? but is it so indeed? view three or foure of them; the *marriage of Priests* (soit be with the Consent of the *Bishops*) is there allowed, Canon 43. that *ignorance is the Mother of all errors*, (not of devotion) is there positively set downe, Canon 24. that the *Clergies immunity from ciuill molestations and trouble is from the King*, and by HIS command and authoritie, that's decreed in the 46. Canon. Lastly, that all the *Decrees and Canons of that Councel were confirmed by the Clergie ANN VEN TE RELIGIOSISSIMO PRINCIPE*, after the Kings ROYALL ASSENT had vnto them; and that's set downe Canon 75. Now which of all these makes against either the *Apologers discourse*, or the *Protestants opinion*? that to the Reader may see hee might haue spared his marke T H I S set vpon *Catholike*; for the Church of England, both for substance in Doctrine, and Ceremonie in Discipline, doth hold the same, which many of those *Canons* doe conclude.

28 As for the particular Canon concerning the *Cath* how is the *Apologer* therein taken short? yes, foure waies „ First, there is no particular forme of an *Oath* set downe in „ the *Councells* but onely a generall command for K E E „ P I N G, not forsaking an *Oath*. Can an *Oath* bee kept which was not first taken? But in the Canon it appears that all of them had before taken it *Quicumq; sacramentum quod POLLICITVS est temerauerit*, are the words of the Canon; for it was *Iuramentum PRESTITVM* As saith *Baronius*. And did his Maiestie say that the council did decree the T A K I N G of the *Oath*? No, but an *Oath* WAS decreed a thousand yeeres agoe, which a famous Council with diuers other Councils C O M M A N D E D to be O B E Y E D, without exception: the state decreed it; the subjects of all sorts tooke it; the *Councells* inioyned the inuiolable performance therof. So then, an O A T H there was,

F 2

that's

Vbi supra.

Annal 10.8.

Anno. 633. 72.

Mat. 16.  
Ioh. 20

De Pontif.  
Rom. li. 2. ca.  
12.

that's without question; and a forme it had, if not set down in the *Council* what's that to the point? Sufficiēty hath his Maieſty euicted what he wold, to proue that *this OATH of allegiance* amōgst vs is no ſuch ſtrange thing it hauing a *precedent in like kinde*, confirmed by diuers *Councils* about a thouſand yeeres ſince. But is this a good argument, *There is no forme of an Oath preſcribed*, therefore either there was NO ſuch Oath, or it is fraudulent dealing in the *Apolog*er to ſpeake of it by the ſame conſequent, the title where-by the Pope ſupports his *Souerainty Monarchicall*, and deriues it from *S. Peter* (euen in ſpiritual cauſes may be iuſtly concluded a fraudulent claime: for when the *Keyes* were giuē, & that *triple Paſce* enioyned to *Saint Peter* (which are the two mayn pillars & refuges for that challenge of the Popes) there is no mention either of *Successor* or of *Rome*, but onely *Peter to THEE will I giue the Keyes*, and *Peter feede THOV my Lambes*; the fetching of both which (the *Successor* & *See*) into thoſe *Texts*, driues *Bel-larmine* into a maze: for firſt hee ſaith, that the *Biſhop of Rome is Peters ſucceſſor* *IVRE DIVINO*, and that *Chriſt appointed it ſo*; preſently he ſaith, that it was *FACTVM PETRI*, it was *Peters owne inſtitution*, that the *Biſhop of Rome ſhould be his ſucceſſor*. Might ſuch reaſons preuaile, that *Manifeſt Texts* either of *Scriptures* or *Fathers*, *verbatim* to expreſſe what we argue, might only take place, or the quarrell end, the *Pope* would be found a more fraudulent *Impoſtor* then a *Poſtor* and *Transubſtantiation* ſhould neuer haue had either the *being* or *beginning*.

29. But ſay, in ſooth, *Fa. Perſons*, is there not in thoſe *Councils* a *FORME of ſuch an OATH*? *De ſpecie*, of the kinde and quality of the *Oath*, it ſeemes you doubt not; the *Council* declares it to be an *Oath Premiſſory*, which is *de futuro*, of ſomething afterwards to bee done: *de Re*, of the ſubſtance and matter of the *Oath*, it is not queſtioned, for the *Canon* ſets it downe, and you alſo confeſſe it in your ſecond exception, ſaying *that it was an OATH*

OF

OF O A L L E G E A N C E . The Controuersie is of the FORM E, which though in Scriptures and I fewe know to be diuers, yet all conclude that to bee the true forme wherein the name of God is vsed, for so himselfe commanded; which being of many sorts also, that is found to bee least questioned, wherein his name is ioyned: either with a preposition, as BY or BEFORE God; or vsed by way of Imprecation or Innocation, as in that of the Apostle, I call God to witnesse to or against my Soule; and this their owne Doctors denie not. Now, euen this very FORM E is expressed in one of the Councils of Toledo, cited by his Maiestie, and translated, and it beginneth thus: *Testamur coram Deo et omni Ordine Angelorum, &c. ut nemo intendat, &c. Wee protest and testifie BEFORE God and the whole Company of Angels, that no man shall or may intend or enterprise the destruction of the King, &c.* What then meant the Epistler to venture all the poore Credit of all that hee writes (which he may do wel enough, he was bankrupt of that long agoe.

*Authent. Justin.*

*Dcut. 6. 13.*

*2 Cor. 1. 23.*

*Vide Act. 9.*

*Iustit. lib. 10.*

*ca. 2. par. 1.*

*Apolog. pap. 54.*

*ex. Council. Tol.*

*let. 6. Cam. 1. 8.*

*Niliſtibi quod agat tertia iuffis habet.*

*Martial.*

said the Poet of an old woman that had lost all her teeth „ with twise coughing) if in all the 13. Toletan Councils, „ there be found any FORM E of an Oath prescribed? How will he auoide the TESTAM VR aboue cited? Perhaps he will say there is an OATH described, but not prescribed. Acutely, Be it that the State Secular framed the Oath and enioyned the Subject to take it, yet the Council assembled confirmed the Oath, (which is all that his Maiesty enduonred to proue) and expresseth the Forme thereof as it was conceiued: Diuines then do teach vs, that euery Canon of Confirmation by a Council, is a precript of Inimition for Obedience.

30. Let vs now heare his Second exception: sc. That „ Oath in the Council confirmed, was an OATH OF CIVILL ALLEGEANCE, which neither the Catholikes refuse, nor Pope Paule prohibits. The Catholikes refuse



Tollet. 4. 88. 75.

Matth. 22.  
Rom. 13.

Apolog. pag. 49.  
50. 51.

Compendium.  
Iuram. sac.  
anno 3.

fuse that which Pope Paul forbids, and that OATH which he condemnes, *concordat per causa*, is the very same for substance in euery point with the OATH of Toledo: the title is the same with ours; each of them called *Iuramentum Fidelitatis*, An Oath of Fealty or Allegiance; that of Spaine comprehends all the Articles of our Statute-OATH: If in a shorter space, and lesse number, that makes no more to the altering of the qualitie or the substance therof, then (if we may compare humane with Diuine things) the abridgement of the Decalogue into two great Commandements; which our Saviour made; yea, into one word, as the Apostle contracts it, doth vary the qualitie or substance of the Law Morall. For who so takes these 14. Propositions, into which his Maiestie hath resolved and branched the OATH set aside the first clause (whereof they say they make no question) and the last part touching Equiuocation (which hath the proper place anon to be examined) all the rest of the particulars may most properly & naturally be reduced to those few which in the *Councils* are comprised.

31 For the whole OATH, either in generall concernes the Protection of his Maiesties both Person & Crown, and thats the maine branch of the 75. Canon of the fourth Council; or in particular, a Preuention of any other claime, or attempt by any Person to deprive his Maiestie either of his Life, or his Kingdomes, or his Subiects; whether by single hand, or ioynt Conspiracy, or trecherous Defection or open Rebellion; and these are all within the list of the 18 Canon of the 6. Council, First, for vsurping claime, *NE-MO, We protest NO MAN shall or may* (thers the Pope wholly excluded, if he be in the number of Men) *vsurpe or challenge apicem, any one tittle of H. I. S. Dominion*, much lesse *astigium*, (which is in the fourth Council) the Souerignty of his Kingdome: (thers power of Depositing gone, for it is an higher Souerignty to make, and marre, and ouer-top Kings, then to bee a King, and that which God hath reserved to himselfe alone; for God is the Iudge,

it is HE that pulleth downe one, and setteth up another, (sayth the Prophet.) The other particulars of the Swaine-Oath are easily reduced to these: No man shall seeke the destruction of the King, nor attempt his life; nor deprive him of his power, nor by any machination associate or helpe the hand of any Conspirators against him. All which are plainly and verbatim in the 18. Canon of the 61. Conncell, cited by his maiestie. And the Iesuite espying it, passed it and the rest over, not so much as either touched or named. And this was the manner, and forme, and nature of the OATH which those *Councels* did allow and ratifie: but the *Top Councell* Pope Paul hath wholly interdicted, and willed HIS Catholikes to refuse it, as being repugnant to Faith and Religion, which in no one essentiall point differeth from THAT so approved by those Fathers.

32 His third exception is rather a supposal. If King *Seferand* had offered the Councell an OATH preiudiciall to their Ecclesiasticall affaires, they would have lost their lives, rather then have yielded to it. This is againe his Sophisticall Elench, though very silly and simple, whereby hee begs the question in hand, & that by a supposed conjecture, when his Maiesty speaks of a Fact; but we have oft said, and they shall never disprove it, that there is no one Article in the *Sature* OATH crossing any Ecclesiasticall affaire, nor challenge of the Pope in Spirituall Causes; vnlesse the very naming of the Pope be the preiudice, which in the whole Councell is indeed not once specified, eyther for conuening or dissoluing it; yet at the time when they met, there was a Pope, and his name was *Honorius*. When the Councell therefore confirmed that OATH, against Deprivation or abetting Conspiracies, in those generall termes, *Nemo prius*, &c. Had they but dreamed of such an authority in the Pope, they would sure have added, *Semper excipimus Papam*, or *Salua auctoritate Sedis Apostolica*. This they did not, but in simplicitie of heart went on, and set it downe, *NEA O; NO MAN* may or shall

shall DEPRIVE our King, wherein the Popes challeng'd Power is as much impugn'd as in our Statute OATH.

33 His fourth and last Exception is; *There is no mention of Equivocation in the Councils, but the wordes are* [IVRARE MENDACITER] *to sweare falsely, or lyingly: Betweene both which, what is the difference? No more then betweene a paire of coufening Iuglers, the one shining in Silke, the other cloathed in Ruffet; this more open and clownish, the other more fine & cunning Feater. Nay, it is no more, then that which was noted to be a fashion in all Languages, the abating of an odious vice, or harsh and vnpleasing thing with a finer tearme: and that fashion neuer more frequent then where the vice was most vsed; as in Israel, their Blasphemers were called Blessers; and in Athens, *πορραι*, their Strumpets, they would call *πλαταιαι*, She-friends; and their greuous exactions, *Co-nuents of State*: So among the Romanes, *Perduelles* their open enemies they would terme *hostes*, which naturally signifieth no more then *strangers*; & whom we in the Southern parts call *Theeves*, in the Northern parts they call *Taking-men*; and *whoores* (which is the more grosse, but truer appellation with vs) they call *Vsed-women*: Euen so, that which *Scriptures*, *Fathers*, and *Councils*, haue heeretofore simply called *MENDACIVM*, A LIE in plaine termes, the *finer-mounth'd Iesuites* (to blaunch the foulesnes of the fianc to which they are so accustomed, and by an *in-bred prauitie of munde*, as *Tertullian* speaketh, reioyce and delight in lying) by a *Rhetoricall* *inuenusius*, call it in a finer word *EQVIVOCATION*; a tearme to all antiquitie vtterly vnknownen, but only as a *Fallacie in Logicke*, and a sporting figure in *Rhetoricke*; and therefore to define out of any authentickall Writer this Iesuiticall *Equivocation*, to make the difference appeare from *flat lying*, it is impossible. For a thing vnknownen in *nature* or *custome*, cannot be defined by *Art*.*

34 Yet (not to enter into a full tractate thereof, be-  
cause

1. Reg. 21.  
Thucyd. li. 3. &  
Plut. Solon.

Tol. Offic.

Apologes. cap. 8.

caut *T. M.* the elder hath hunted this *Fox* in his *Equi-*  
*vocating Male-Pardus* thorowly wel) to trie the difference  
betweene the *Canons* Sense of *Iurare mendaciter*, and  
*Equiuocare*, shall wee say, that to *Equiuocate mentally*,  
(for of the *verball* and *literall*, the question is not now) is  
to speake one thing with the mouth, and to conceale or  
reſerue in minde a thing diuers from that which is vtte-  
red: That's not full, for ſo ſhould *Abraham* haue beene  
ſaid to *Equiuocate*, when he told *Abimelech*, that *Sarai*  
*was his ſiſter*, keeping the other part vnto himſelfe, that *ſhe*  
*was his wife*, for both were true: and euery wiſe man might  
be ſo ſtiled; for it is the marke of a toole to open all his  
minde at once, whereas a wiſe man reſerues it till after-  
wards, ſaith *Solomon*. But put the caſe that the King had  
asked *Abraham* whether *Sarai* had beene his wife, and he  
had ſaid, *No*, reſeruing the other part [*ſhe is my ſiſter*] in  
his minde, this had beene a flat Lie in Diuinity: and yet  
it is the ſame which the Ieſuites call *Equiuocating*. For it  
is an ouer-ru'd caſe among them, that if the Queſtion be  
put to one of them, *Whether he be a Priſt*, by the rule of  
*Equiuocation* he may anſwere, *No*, (though he know him-  
ſelte to be one) reſeruing ſome *Elaſion* within himſelfe. Is  
then to reſerue in mind any thing which we know *con-*  
*trary* to that which the tong vttereth, whether anſwering  
to a Queſtion, or ſwearing before a Iudge; is that (I ſay)  
*Equiuocating* or flat lying? Take either of them; it is no o-  
ther then that which the Councell calleth *PRÆVARI-*  
*CATIONEM FIDEI*, a *varying and double dealing*, with  
*faulſ plighted*, and *profeſſion made*; and alſo *SIMVLATI-*  
*ONEM ORIS CVM MENTIS PERFIDIA*,  
*The faire ſemblance of the tongue with Treachery at the heart*,  
euen while the *OATH* is in taking; and was firſt practi-  
ſed by *Arrius* (that abominable *Heretike*) in matter of *Re-*  
*ligion*, and is abhorred euen in Ciuill Commerce, not only  
by Diuines, (who account men that vſe it, *deſeſtable beaſts*)  
but among *Pagans* alſo as much deteſted as *Hell-gates*:

Full Satisfact.  
par. 3.

Gene 12.

Pro. 29. 11.

Tolet. 4. vbi.  
*ſupra*

Socr. li. 1. c. 38.  
Aug. de verbis  
Apoſt. Ser. 29.  
Homer.

A&amp;.5.

Li.3. Dist. 38. c.

Psal. 15. 4.  
Aquinan  
Rom. 3.

Paul. Aemyl.

and what is this but the Iesuites *Equiuocating*? which all ancient *Holy Writers* call *flat lying*, no other then the very linne of *Animias* and *Saphira*; for when a man speaketh any thing contrary to that which in his minde he thinketh, *Equiuocare est*, say the Iesuites; *Mentiri est*, saith the Master of Sentences.

35. The principall *Difference* which they make is in their *purpose*, that they doe it not with an *intent to deceiue*, but onely to defend themselves from danger. First, *good Intentions* can neuer make actions, forbidden by God, to be lawfull; especially *private respects* should neuer false *peruarie*; for he that *Swears*, though to his owne losse or hurt, he must keepe his *Oath*, without *varying*, saith the Kingly Prophet, *Verum ex falsis non est Syllogizandum*, is a rule in Schooles, nor a good *End* by ill meanes must be effected. Secondly, this is but a juggling mist of meere apparance, void of sound and true distinction; because they knowing that it is impossible for them to be concealed or escape, without illuding or beguiling the Magistrate, doe therefore *purposely* deceiue him, that so they may decline their danger: the *avoidance* of being disclosed, it may be, is the first thing in their *Intention*, but the first that they put in *Execution*, is the *beguiling* of the Iudge; for the *End* cannot be purposed, without the means to the End. Thirdly, this was the very case of those *Goths* in *Toledo* toward their King; for, hauing an *Oath* prescribed by the State, many of them thinking that *Sisena* had vsurped the Kingdome, either by an vnlawfull depriving, or an ouerawfull preassing of *Swintila* his Predecessor to a voluntary *Resignation*; yet for feare of the Lawes penalty, and to keepe themselves vntouch't from confiscation of goods, and forfeiture of life, *Swore Fealtie* and *Homage* vnto him as their lawfull Soueraigne, but thought contrary in their heart to that which they had sworne: & this the Fathers of that Councell called *flat lying*, and is no other but the Iesuites *Refined Equiuocation*, though not in that verie

terme

terme specified, yet agreeing in *Sense*.

36. And if that was accounted but a *Canill* in *Arrius* and his Sect, to except against the word *Homonion* because it was not found in the Scriptures, though the truth and full meaning be there; and when we put *them* of *Rome* to the prooffe of *Trans-substantiation*, because there is no such terme in any *Scripture*, *Father*, or warranted *Councell*, they count it a *Canill*, & ypbraid vs with that exception taken by *Arrius* against the *Co-essence* of the *Sonne* with the *Father*; what a *shift* is this of a trifling *Caniller*, that when the *matter* and *substance* which the word implies, is in the *Councell*, he will proclaime it in his *Majestie* a *fraudulencie*, to paralell the perfidiousnes of both the *ACTIONS* together, because the very word is not there to be found? Which (like *Rabels* children that must needs be missed because they were not) could neuer be mentioned, because neuer dream't of.

37. And therefore wee will conclude this point, and dismishe the *Censorious Epistler* with that *admonition*, which those *Fathers* assembled, gaue to such as himselve & those that are of his *Cut*: *Non sit in vobis, vt in quibusdam Gentibus, Infidelitatis subtilitas impij, non subdole mentis perfidia; non periurij nefas, & Coniurationis nefanda molimina: Let there not bee within you, or among you, as among Pagans and Gentiles, and other Heathenish Nations, any vngodly SLEIGHT or SHIFT of disloyalty and vnfaithfulnesse, nor the fallhood and treachery of a crafty and deceiuing minde; nor the abhorred crime of PERIVRY (as unworthy the naming) nor the abhominable enterprises of Conspiracies and POWDER-PLOTS: but, which is the preachers aduice, Take heed to the mouth of the King, and to the word of the Oath of God.* And so, with *Him* we end this part of the *Paragraph*; yet with a *Nonerint vniuersi* premising this, that to the rest of the *Councils*, either of *Toledo* or *Aquisgrane*, hee hath not answered *One* word, nor shewed the difference betweene that which they call *Equiuocating* in an *Oath*, and that

Ruffinus &  
Socrat.

Iere 37. 15.

Concil. Tolet. 4.  
Can. 75.

Ecclel. 8. 2.



which the Councell calleth *Swearing in the name of God DECEITFULLY*; but passeth to the particular exceptions against the *Cardinals Letter*, which he calleth

*The second part of the third Paragraph.*

*Plut. Phoc.*

I. In the *Entrance* and first Section whereof (as if he were another *Phocion*, the butcher of *Demostenes* his public Orations) hee chops off full six leaues of his Maiesties Answer at once, with two or three sleight words, that they are but *Dalliance and pick's Quarrels*: whereas in the whole *Apologie*, there is no passage more witty and proper; nor more seriously with iudgement handled. For in the *Senen Exceptions* (so many they are to be numbred) not the *Cardinals* weaknesse of iudgement, but wickednesse of hart and affection (which is the chiefe seat of Religion) is racked & discovered to the world, as it rightly deserueth: For whereas the generall opinion, conceived commonly of the *Cardinall*, hath beene this, by those that haue not pondered his works, (and Prefaces especially) that *Father Rob. Bellarmine* hath beene no base *Pragmaticall Fa. Parsons* but an honest, quiet, ingenuous Student; now, by this his *Letter to Blackwell*, he is truly made knowen; first, to bestow some good part of his houres in receiuing *Intelligences* out of *England*, how painefully *Blackwell* & his fellows doe labour euery day and houre, like true *Foxes & Swine*, in rooting and vndermining the *Lords Vineyard*: so that for the space of almost these forty yeeres, neither *Hart*, nor *Campion*, nor *Garnet*, nor *Gerrard*, nor any other *Dsturber* of our Christian Peace, hath wanted *Bellarmine*, from *Bellarmine*, howsoeuer hee couers it vnder *Numa* his *eyas & d'sus*, his *Sacrificing in Prayers* at the *Lords Altar*: which can nether be very charitable to him nor acceptable to God, nor any way profitable to them for whom he prayeth; so long as he now reuealeth himselfe (which is the third exception) to account *Death* for *Treason* to bee the most reioycesfull kinde of *Martyrdome*:  
and

*Plut. Num.*

and withall (which is the fourth) to esteeme of our *Gracious Soueraigne* as of an other *Julian* and a most bloody persecutor. To which foure, and to the other three, as well concerning *Bellarmines* mislike of the *Modification* in the offering of the *Oath* as also of the challenge, that no pointe in the *Oath* tendeth to matter of *Faith*, which shold make him that sweareth, either to beleue or not beleue anie *Article of Religion*: and lastly of the *Rebutter* to that vnfauerie and vnmanerly comparifon, betweene *Peters* Successor, and our *Soueraigne* his Succession from *King Henrie*, that neither the *Popes* do *Etrinnall* nor *personal* successiō, can come neere any such probable warrant or assurance, as that there should be any semblance of comparifon: to all these this *Contre-defender* scarce spends three Sections and that in answering only two of them.

2 The first whereof is clearing of *Bellarmine* from the Imputation, that the *Greatest* Traytors and Conspirators against her late Maiefty (and particularly *Campion* and *Hart*) gaue vp *Fa. Rob. Bellarmine* for one of their greatest Oracles; and this hee doth two waies. First, dubbing it „for an *ABUSE* exceeding a mans imagination, that the *Apo-*  
„loger should thus write. Secondly, a deceitfull *Equinocati-*  
„on; that because they did cite him in *Controuersies* of Religion,  
„therefore he should be accounted an *Author* of their *Conspi-*  
„racies.

3 It is well that hee will giue *Equinocation* the right Epithete of *Deceit*; but did his Maiefty say HEE was alledged by them as the Oracle of their *Conspiracies*? No. his words are, the greatest Traytors and Fomentors of *CONSPIRATORS* gaue *Bellarmine* vp for one of their greatest Oracles in their Conferences; (for thereto his Maiefty referres the Reader in the Margin) whereof their *Conspiracies* was no part. For their *Treasons* they were arraigned conuicted; and adiudged; the Conference was had about their opinions in Religion; in which *Colloquie*, the principall *Author* they relyed vpon (*Campion* borrowed much

*Apol. pa. 37.*

Conference  
in the Tower  
pa: 36.

Tom. 1. Contr.

Aesop.

Plut. Demosth.

from him, and *Hart*, called for him by name) was *Belar mine*; whose *Diſtats* thereſpecified, were tranſcribed; and euerie yong *Nonice* that came into *England*, was bound to haue them; for to them principally, the *Cardinall* was appointed the Doctor of the *Chaire* and Reader of *Diuinity*, as himſelfe boaſteth in the preface mentioned by his maieſtie.

4 Secondly, had *H E* bin concluded as the greateſt *O-racle* of thoſe and other like *Conſpirators*, there is no ſuch „ *improbabilitie* of truth, no waies to be defended, as this *Cenſurer* auoweth; but the argument is neceſſary: For the *Cardinall* being their principall *Author* for opinions, and the iſſue of thoſe opinions being *Treaſon* and *Conſpiracie*, it is more then probable, that from *HIS* poſitions and *Lectures*, they had ſuck't that *poison* which there ranckled at their hearts, and heere broke out (at their arrivall) in their actions. The *Apologue* is knowne and proper, that when the *Trumpeter* was taken in battell, and pleaded for his life, that *H E E* had killed no man, nor ſhed any blood, Only ſounded his inſtrument which gaue a pleaſant noiſe; the anſwere was, that *H E* did more harme, and was the greateſt *ſlaughterman* in the Army; becauſe, were it not for his heartning and inciting ſound, the horror of the crie and blood would appall his fellowes hearts; but when they were ready to quail, *H E* then prouok't them to a freſh aſſault. And it was not for any valour that was in the or any hoſtile Acte in open armes done by them, that made *Philip* of *Maccedon* to condition with the *Athenians* for yeelding vp their *Orators* vnto him; but becauſe by their inforcing *Rhetorique*, they perſwaded and incited the *Citizens* to the continuance of warre, he reputed them for his deadlieſt and moſt annoying enemies.

5 Which is the very Caſe of *Bellarmino*; He, in his *Lectures* & *Diſtats*, blowes the bellows of *Seditious Doctrines* which flames out by his ſchollers *Conſpiracies*, to the diſturbance of the chiefe States of *Chriſtendome*. One part  
of

of his Lectures, whether at *Lovan* or *Rome* (for he read in both) whereof his *Dislates* were an extract, was his *siste bouke DE ROMANO PONTIFICE*: and what's the whole summe of that, but *Arguments* and *Examples*, to prooue and shew that the Pope, may by his imperiall power (though *indirectly*) depose Princes from their states, and Seates: his familiarity therefore being more inward with the *Nonices* of *England*, because he was their Maister, his Maiestie might properly call him the Oracle of his *Schollers* *Conspiracies*; for they are the onely visible issue and effect of his Doctrine in them, for ought appeares yet. So much for that.

Posseni. bibli.  
select lib. 7. cap.  
4. & Tort. p. 2.  
64.

6 Now heere the *Censurer* makes an *Almaine* leape, skipping 3. whole pages together; and the second thing he alights vpon is his *Maiesties* complaint, (with our Saviour) that neither *seneritie* nor *mildenes*; that neither weeping nor piping will content these men. The first *Oath* of *Supremacie*, was accounted such an egar potion, that it was *unprobable*, *unreasonable*, *unnaturall* and *impossible* to bee taken downe, able to driue men into *enter* desperation, saith *Cardinall Allen*: this OATH OF ALLEGIANCE is offered (by their owne confession) *tempered* and *modified*, and it is the greatest affliction and angariation of spirit that euer did betide distressed *Catholiks*, saith this *Cardinal-Parasite*. It is the subtile sleight of *Satan* impugning the *Primacie* of the *Sea Apostolike*, *unlawfull* and *repugnant* to *Christians* Faith, saith *Cardinall Bellarmine*. Now wherunto shal we compare this wayward generation, whom neither *rigor* nor *temperature* can please? giue them *merum*, wine from the Grape; that makes to them *Bramesicke* to storme and raue: reach them *Dilutum*, allaid and mixt; that makes them *stomacke-sicke*, to disgorge and vent their inward rancor against the state. And dooth not this giue a iust cause of his *Maiesties* complaint? wherein, what is there that should make the *Apologer* blush at it?

Mat. 11.

Allen. Apolog.  
ca. 1. sect. 5.

Pag. 8. &c.

Epist. ad Archi-  
presb.

7 Blushing is no vertue, but a laudable affection saith the

Aristot. Eth. 4.

Hierom.in Ec-  
cles.

Aristot.de Ge-  
ner.Fernel.  
Ther.li.3.

Tort.pa.66.

Apolog.lat.pa.  
35.Aug.38.

the Philosopher, and that in young men and vnderlings  
Only; for in *Magistrates* and men of yeares it is not com-  
mendable, because it is to be presumed, that they will doe  
nothing which shall procure their *blushing*: belike then  
there is here some maine & shamefull Crime that is thus  
*Censured*: and what is that? Forsooth,, the *Cardinall* doth  
,, not say that the *Oath* is *TEMPERATE* in wordes; but  
*TEMPERED* in matter, And can matter bee exprest  
without wordes? And is not *Temperatum* in Latin, as truely  
translated *Temperate* as *Tempered*? And when mention is  
of things written; rather attributed to words, then matter?  
as in *Tully*, and *Hierom* often, to temper the *stile* and *pen*; and  
in all professions both of *Diuinitie*, *State*, *Physicke*, *Musick*,  
and other *Arts*, alwaies signifying an allaying or qualifying  
by mixtures; nam *Temperamentum non est mistio* sed *m:stio-  
nis ratio*, say the naturalists: so that, bee it the *Cardinall*  
meant in *substance* and matter, his *Maiesties* complaint re-  
maines iust, and his charge *vnblushable*, that their *stitch* a-  
gainst the former *Oath* beeing for that it was too *riged*,  
they should kick at this also, though themselves confesse  
it to bee *tempered*, that is, *allayed*, by a proportionate *mix-  
ture*; and so the *Cardinall* meant; otherwise his other word  
*modified* were *vnnecessarie*, which signifies *drawing to an e-  
quall measure*, as when a thing is made neither too *sharpe*  
nor too *sweete*, nor too *high* nor too *lowe*, &c. But that the  
*Cardinall* meant it was *tempered* in the *stile*, and *Words*, it is  
manifest by himselfe in that subsequent speech of his,  
*Certe enim quibusunque VERBIS Iuramentum ab ad-  
uersarijs Fidei concipiatur in Regno isto*: certainly with what  
*WORDS* soeuer that *OATH* is conceived by the *aduer-  
saries* of the *Faith* in that *Kingdome*, &c.

8 And as this is his *Maiesties* complaint, so the ground  
thereof also remains yet good; for surely did they not  
build a *Monarchy* to the *Pope* and not to *Christ*, one of  
these courses would content them; either that of the first  
*Oath*, *seuerely peremptorie* for the *Princes Supremacie* in  
*Spiritu*.

*Spirituall causes: or Moderately TEMPERED for his Sovereignty onely in Temporall respects, the sole subiect of this last OATH. Which his Maiestie euicteth by a double Question; First, can there be found in all the OATH one word tending to matter of Religion? whereunto the Censurer makes a short & a lye answere, in a conclusion*  
*„ affirmative vpon a Supposall; If the power and authority*  
*„ of the Pope and Sea Apostolike, left by Christ for governing*  
*„ his Church in all occasions, be a point of Religion, then there are*  
*„ ten or twelue Articles or Branches in the OATH touch-*  
*„ ing Religion.*

9 And wil the Pope Iudicially forbid, & the Cardinal doctrinally conclude, & the Epistler impudently impugne the Oath as vtterly *vnlawful* & against Religion, which yet dependeth vpon an IF; & is not yet determined for a point of Religion, that the Pope hath any such authority ouer kings, as in the Oath is mentioned? This therefore is his maiesties pressing questiō, & shold haue forced the Iesuit to such the quick; but like an *Equiuocating Ingler*, he bemist's the Reader in cunning conueyance, and supposeth an authority left by Christ to the Pope, but distinguisheth not whether in Ecclesiasticall or Ciuill causes: for put the case it were granted, that the Pope had his *Supremacie in Ecclesiasticall causes* from our Sauour Christ, this is not now the questiō in hand, neither doth the Oath meddle in that matter: his other *vsurped claime* ouer Kings and Princes, till it be determined for an *Article of Religion*, the OATH dooth iustly oppose; and yet without touch or impeach of any point of *Christian* (yea, or their owne *Catholike*) Religion: for a controuerſie *undetermined*, cannot bee held in any Church, eyther for *Article of Faith* or *principle Theologicall*, and thereupon ensues his Maiesties *Second* questiō.

10 Doeth he that taketh the OATH promise to *BELIEVE* or *NOT* to *BELIEVE* any *Article of Religion*? To which, the Iesuite puts the Oath it selfe to make the answere „ *Euen every clause thereof in effect*, sayeth

Hh

he:



„ hee: as that I. A. B. doe professe that the Pope hath not any  
 „ power or authority to depose the King: and that; I doe sur-  
 „ ther abiure as impious and Hereticall, that damnable doct-  
 „ rine, that Princes Excommunicate by the Pope may be deposed  
 „ by Subiects: and that also; I doe beleue and in Conscience  
 „ am resolved, that the Pope hath no power to absolve mee  
 „ from this OATH: vpon which the Iesuite like another  
 „ Arias doubles his force with a two fold question;  
 „ first, Doe not these clauses include either BELIEFE  
 „ or VNBELIEFE? for what a man is resolved on, that  
 „ he BELIEVES; what he abiures, that he doth NOT  
 „ beleue. Secondly, What will the Apologer say heere?  
 Surely nothing, (to put the last first) for hee hath more  
 serious affaires in hand, then to answer such pelting  
 questions.

11 ONE that hath lesse iudgement and more leisure  
 will easily shape a futable answer, that this *Censurer* is an  
*absurd disputant*, still to beg the question: as if these *Articles*  
 abiured or allowed by him that takes the Oath were  
 points of Faith which are but *Maachiavelismes* of the *Con-  
 clave*; or as if beleefe were euery where vsed *Theologically*,  
 and that a Christians beleefe should be alwaies taken for  
 his Christian beleefe; for there is a *naturall beleefe*, the *Ob-  
 iects* whereof are *naturall* and *Ciuill* things, such as in this  
*Oath*, wherein ther is not any clause which is not grounded  
 vpon the very principles of *nature*; that though there  
 were no word of God at all (which is the true ground of  
*Christian Faith*, and wherunto his Maiesty hath reference  
 in his question) yet euery good Subiect is bound to be-  
 leeuue and to bee resolved in his *Conscience*, euen in the  
 light of nature, as a truth which without *Scripture* is infal-  
 libly found, that he must obey his parents both of body  
 and countrie, and abiure and resist (by al meanes) any, that  
 should impeach his *Souereigne* either in his *Title* or *Person*,  
 which two, euen the very law of nature, hath so fastned  
 vnto him, that no *authoritie* or *power* may alier or hinder.

His

His Maieſty therfore added for the explanation of himſelfe (which might haue preuented al this *verball Cauill*, had the *Cenſurer* purpoſed, or were able to deal ingenuouſly) that the taker of the *Oath* is not bound therby to beleene or not beleene any point of faith, whether *Articles of the creed*, or *poſitions in Scripture*, or *determinations of the Church*, for *Morall Certitudes*, and *p̄ie Credendum*, and *Historicall narrations*, (which are the ſtrongeſt reſolutions and beſt groundes for the Pope either his ſucceſſion or Souereigntie) muſt not, as his Maieſty moſt wiſely obſerueth, paſſe currant for *Articles of Faith*, although the Cardinall thinks it ſufficient for his greatnes in a bare aſſertion to ſay, that the *Oath* endamageth the *Chriſtian Faith*: which when (without prooffe) he hath confidently and Categorically auered; frō the *Arch-Prieſt*, he mounts to the King; & turns the enuie of the *Oath* vpon his Maieſties cauſeleſſe feare of danger from the Pope, becauſe it was neuer heard off from the churches infancy that any Prince though an Heretick, though *Ethnicke*, though a Perſecutor, was murdered by the Pope either his Command or allowance.

12 Vnto which obiection of *Panic feare*, his Maieſty in his reply, purpoſely (vpon good iudgement) anoideth to make any answer; the ſinceritie of his conſcience witneſſing within himſelfe, and the openneſſe of his cariage ſhewing him in the world, to bee as confident as a Lion: otherwiſe his Maieſty might haue told *Bellarmino*, that if in any perſons, in Princes eſpecially, that rule is neceſſary *Abundans Cautela non nocet*, Kings cannot bee to provident for their ſafetie; in which reſpect it is obſerued in *Homer*, that he euer preſented the great commanders in the field armed at all points; and that the *Lawgivers* among the *Grecians*, made ſtreight decrees againſt *ſuicide*, ſuch as caſt away their ſhields and Targets, though they tolerated *ſuicide*, thoſe that threw away their ſpeares & ſwords; which *politicke Hiſtorians* apply to Princes and Governors of ſtates, whome they perſwade to bee more carefull of

*Plut. Polopid.*

their safety in defending themselves, then of their valour to annoy their foes: for both Scripture and nature make it plain, that in a King (though *one* in person) the lives of *Millions* are endangered; and if any Prince were euer forced to stand vpon his *safe-guard*, and fence himselfe with Lawes, our *Soueraigne* much rather, hauing such *Embowelled enemies* within his Realmes as Iesuites are, and doe procure; and such *Hydra-headed Treasons*; suppullulating one after the other, and exceeding each other in degrees of *unspeakable crueltie*; and of all other times, *Now* especially, that they *Refuse* and *Prohibit* others to lay their hearts open by taking this *Oath*, But his Maiesty passing by that, as a *silly frumpe* of a *WHITE LIVERED RED-CAP*, obserueth in this speech of the *Cardinall*: first his voluntary but *subtile-pretension*, in leauing out all the other disasters in the *Oath*, wherwith Popes haue affrighted and infested Emperors & Kings (as *Deposing, Degrading, Exciting Armes, Kindling Rebellions, &c.*) and inlists heere, onely vpon *One, Sc. murdering of Princes*; and this verie *cautiously* done by the *Cardinall*; lest (as his Maiesty well obserueth) hee should in open and direct tearmes *Crosse* his *Own*e Positions, wherwith his books are stuffed

13. All which, the *Cardinals Page*, this *Antapologer* passeth in silence, and staieth himselfe vpon the second; wherein his Maiesty chargeth *Bellarmino* with an implied *Contradiction* against himselfe, in that deniall of his, that Popes haue neither *commanded* nor allowed *Murders* of Princes; seeing that *Bellarmino* confesseth (and exemplifieth it) that *they haue waged warres against them diuers times*. And what difference is there betweene *personall murdering* of Princes, and *raising warres* against them, the lot whereof is common and vnpartiall: *Nunc bunc, nunc illum feris gladius*, saith *Dauid*, the King beeing no more exempt from the slaughter then the ordinarie *Souldier*; yea more exposed to *Deaths* hazzard then any other, and the chiefe marke aimed at. *Fight neither against small nor great*

2. Sam. 11. 25

1. Reg. 12. 31

great, but against the KING of Israell, saith Benbadad; and Abisopbels resolution to assault David in battle, was as dangerous, as if he should haue plotted to haue kill'd him in his Priuie Chamber: For we will smite the KING ONLY, said that Pestilent Counceller. Doubtlesse, he that exci- teth and alloweth Rebellious and Ciuill Warres in hostile armes against naturall Soveraignes, doth much more al- low their personall Murders; vnlesse his meaning be, that they shall not die alone; or that the more blood is shed, and more money spent, the greater shall be his glorie. And that Popes haue thus done, no other testimony neede bee brought, but out of Bellarmines Bookes.

2. Sam. 17. 2.

14 This the Censurer heere answereth, first, by diuer- ting the Argument, Num. 27. and saith „That though the „Pope hath waged warre against Princes, yet hee neuer caused „any to be VNLAWFULLY murdered. Wherein he dealeth like Sauls armour-bearers, because the Cardinall hath stabb'd himselfe somewhat grossly, he will helpe to kill him more cleanly & neatly: for the Aduerbe is worth the obseruing, secretly implying, that the Pope hath com- manded, or may command Princes to be murdered, but not VNLAWFULLY; whereby it seemes Lawfull Murders of them haue beene commanded and commen- ded; and of the Lawfulnessse no man may iudge, if the Pope say the word: so that what Stories soeuer Bellarmine hath quoted, or what Murders the Pope hath committed, or we can enumerate, this one Aduerbe must salue them all; „Either they were not UNLAWFULLY done, or else „the causes were IVST, saith this Epistler; or (which is a „pretty passage, Numb. 23.) the Popes haue PERSWA- „DED themselves they were IVST: and therefore (as a „Generall in the field) pursued them as open enemies; or (as a „Iudge upon the bench) commanded execution to bee done upon „them as MALEFACTORS.

15 But first, who girt the Sword to the Popes side? Suppose the Keyes were put into his hands, they are no

2. Cor. 10.  
Lib. 5. ep. 33.

De Pontif. Ro.  
man. li. 3. ca. 18.

Tertull. Apolo  
get.

Tul. Epist.

Cuspinian. Si-  
gonius & per.  
&c.

weapons for warre; as he is a Priest, he may not fight: Our weapons (saith the Apostle) are spirituall; Teares, and Prayers, and Sighs; for with no other we may resist, saith S. Ambrose If as a Temporall Prince, defend his owne Territories he may; but hostily to inuade another Kings Land, or infect his Kingdome with Rebellions, or aide his Subiects with wages, or Armes, hee may not. And yet he hath done it; for HE depriued Leo the Emperor (if Bellarmine's report be true) from the Principalltie of Rauenna, when as yet he had nothing to do with it; for it came to his patri-  
monie afterwards, by the Donation of Pipin. Secondly, who made him a Iudge Temporall in this manner to proceede: (for Ecclesiasticall Censure stretcheth not to Goods & Life,) If ouer his Underlings and Vassals, be it so; yet ouer princes in no case, who are the second and next persons in Comparison of God, after whom they be the first and highest, but AFORE all, and ABOVE all other, both GODS and MEN.

16. In the second place, the Iesuitedenies the confe-  
quent, both in generall and particular; That though  
Bellarmine confesse Popes to haue waged Warres, and De-  
posed Emperors, yet it is no opposition to himselfe, when hee  
saith, that no Pope euer commanded the murder of Princes  
to be committed; or commended them after they were commit-  
ted As if Capitis Diminutio (which is by depriuing them  
of their Realmes) be not all one against Princes, with Ca-  
pitis Obtruncatio, the cutting their throats. For hee that is  
Deposed from his Throne, is presently Exposed to death; yea death to him is more welcome, because no miserie is  
to be compared to his, who, from sublimity and affluence  
is thrown into disgrace & distresse; Et ubi non sis, qui sue-  
ris, non est cur velis vivere: which was verified in the parti-  
cular instance that his Maiesty bringeth, & to which this  
Iesuited shapeth a kind of answer in the Emperor Henry the  
Fourth, whom all their Authors concurrently conclude to  
haue died after his Deposing, pro maiore & ingenti dolore,  
through extreme grieve and sorrow. But before wee come  
to

to that, had the *Cardinal* (writing to the *Arch Priest*) pleaded to remember what another *Arch-Priest*, a *Cardinal*, hath recorded of *Hildebrand* the *Pope*, that he hired with money a base fellow, to tumble a great stone from the rooſe of the Church vpon the ſaid *Emperors* head, as hee was praying before the Altar in *S. Maries Church* vpon *Mount Auentine*, he would neuer haue let fall ſuch a peremp- tory conſeſion. Or were there no Example of *Faſt* extant againſt the *Popes* in this kinde, yet that they may command *Princes* to be killed, is *Bellarmines* owne Do- ſtrine, both *Symbolicall*, as the *Spirit* may command the *Fleſh* to faſting and chaſtiſement, yea, euen to *Death* it ſelfe, if the *Spirit* ſee it neceſſarie: and *Poſitive* alſo, con- firmed by diuers argumēts, but one more direct then the reſt: ſc. *Chriſtians may not tollerate or ſuffer an Infidell, or an Hereticall King to reigne oer them*; but to iudge of In- fidelity and Herelſie, belongs Only to the *Pope*, ſaith hee, and therefore at his doome, the King muſt ſtand or fall. And leſt it ſhould be ſaid, that this reacheth but to *Depo- ſing*, not to *Death*, it followeth after, that ſuch a King is unworthy to receiue the Sacramēt of Baptiſme, who takes it for an iniury done to him, if the Church (that is, the *Pope*) adiuſge him to looſe his honor and wealth, *adhuc autem* & *ANIMAM SVAM*, yea, his Life alſo; for to that end doth he cite the place out of the Goſpel.

17 But the firſt particular inſtance which his Maieſty bringeth of the *Popes* fury againſt the *Sonne* for the inter- ring of his Father the *Depoſed* Emperor; as it ratifieth the Poſition that *Popes* do allow of *Princes Murders* (for they that execute their rage vpon a dead corps, tis queſtionles they purſued (in heart at leaſt) that man to death, and are more then glad when he is dead: ſo doth it put this *An- tapologer* to much trouble, and many ſhifts, both ſond and falſe, to transferre as wel this barbarous rage & prophane „ *Exhumation from their Holy Primate, as alſo his incenſing* „ the *Sonne* to Rebellion againſt his naturall Father; which

*Benno. Cardin.*

*De Pontif. Ro- man. lib. 5. cap. 6. § Ex quo.*

*Foid. cap. 7. tertia con.*

*Foid. Parag. Quarta ratio.*

*Luc. 14.*



two points are warranted by their *owne Writers*, some of them liuing about the same time.

Helmold. *bis.*  
Slau. cap. 33.

Frissen. *an.*  
1106.

Naucle. *vol. 1*  
gen. 37.

De regno Ita-  
lie. lib. 9.

Binnius. *Tom. 3.*  
Concil. vita  
Paschal. 2.

Cuspinian in  
Henr. 4.

18. For the first, the digging him out of his graue, that's compassed with a whole cloud of Witnesses; some writing, that tanta seueritate Dominus Papa in ipsum ultimus est, The Pope pursued him with such implacable reuenge, that being dead, *HVMARI NON Sineret*, he would not suffer him to bee buried: Another, The Bishop of Liege, with others of his sort, were receined into the Communion of the Church, (who cast them Out but the Pope?) upon Condition they would *DIGGE OVT* of the graue the Corps of the Emperor, which he had *BEFORE BVRIED* in the Monasterie. The very same, another Historian verbatim relateth, both for the Fact, and Reason of the Fact; They bee the very last words wherewith Sigonius ends one of his Bookes; His body lay vnburied in a Desert Cell for five yeers, *PONTIFICE ID SEPELIRI VETANTE*, because the Pope had forbidden the Interring of it: For, being put into the Earth, (saith a late Compiler of their owne) *HORTATV PAPÆ*, by the Popes perswasion, *EX-HVMATVM*, it was *DIGGED* out againe, and remained above ground five yeares.

19 Yea, but, Cuspinian (whom the Apologer in the Mar-  
gin quoteth) his wordes are cleane contrary (saith this Censu-  
rer) for thus he writes; when Henry the Father was dead and  
buried in a Monastery at Leige, his Sonne would not make  
peace with the Bishop of that place, except the dead body were  
pulled out of the graue againe. Surely, this was an ouer-  
sight of the Apologer (for want of wel vnderstanding his  
Grämer) to make such an Escape, seeing that the words are  
so plaine, *Filio procurante, non potuit reconciliari Episcopus*  
*Leodienfis, nisi exhumaretur Cadaver*: That is, By the sons  
procurement, (At whose hands but the Popes, For what  
need any procurement by himselfe to himselfe?) the Bishop  
could not be reconciled, (to whom but to the Pope, who had  
accused both Church and Church men at Leige for putting the

the

the body of the deceased Emperour into the grane?)

Cunctas, Leodes mox ANATHEMA feris,  
All things at Liege were blasphem'd by the Popes Thunder-clap,  
for discharging that Christian (at least civill and last) duty to  
their Master: Whereupon, *Mandato Pontificis e Camisario*  
*eijctur*, By the Popes Mandate his Corps was thrown out of  
the Church-yard, and all Christian buriall denied it, saith the  
same Author who liued in those times, and was (by his  
owne testimonie) Notarie and Chaplaine to three Empe-  
rors: so that the Reconciliation or Peace to bee made, was  
with the Pope, not the yong Emperour, who (perhaps) did  
procure the stay thereof.

20 „ Why then, All this proceeded from the Sonne, who  
„ PROCURED the Pope to do it, and therefore it is falsly  
„ ascribed to HIS HOLINESSE. Yet this is no-  
thing to any iarre betwene the Sonne and the Bishop. But  
would the Pope yeeld so much to the vngracious and vi-  
naturall despight of a Parricidious Usurper, making a re-  
quest so barbarous and beastly? Perhaps the Sonne was impor-  
tunate, and so the Pope, like the good natur'd Iudge in  
the Gospell, though he neither feared God, nor regarded man,  
yet saith he, *Quia molestus est mihi hic Imperator, because*  
*hee so importunes mee, be it as hee will.* And that the Sonne  
was so instantly importunate, is most cleere; for *Filius offa*  
*patris DOLOIT fore cum sceleratis*; saith the foresaid  
Writer, It VEXED the Sonnes to the heart, that his Fathers  
bones should be CAST OVT among Malefactors: which  
doubtlesse is an euident Argument, that hee sued hard,  
that his Father might not bee buried, because men vse to  
plead hard, that they may obtain what they vtterly dislike.  
Therefore, for a further confirmation thereof, that it was  
the Sonnes impietie, not the Popes malice; when the Empe-  
rour and Pope came to parlee vpon Conditions, this was  
One, as *Baronius* (who, you may be sure, will write all  
that he can which may sound to the Popes disgrace) sets  
it downe: *POSTVLAT Imperator, vt Patri sui COR-*

Viterbien.  
Panth. part. 17

Idem ibi.

LUC. 18.

Viterb. ubi  
supra.

Annal. tom. 13.  
an. 1111. ex  
Paulo Diacono,  
lib. 4. cap.  
38.

*PVS in Ecclesia SEPE LIKI permittat : The young Emperor earnestly REQUIRES, that his FATHERS CORPS might be INTERRED : To which demand the Pope, that the world might know, that the keeping him out of the grane was against his will (good man) presently yeelds, with a strong Negative, and tels him IT MAY NOT BE; and giues him his reason, for that HE had receiued a TERRIBLE Inimction from the martyrs deceased, and in those places strined, that he should suffer no WICKED PERSONS. to be BVRIED within their Churches, for THEY WOVL D not endure it. And therefore the Reader must needs see, that this Censurer had iust cause to say, that ALL this is falsly ascribed to the Pope.*

21 The Second thing in this Story, wherewith his Maiestie chargeth the Pope, is, that he Stirred vp the Sonne against his Faiber, and procured his ruine; whereof this Epistler would also ease their Holy Faiber, and that by the „ Apologers alleaged Author Cuspinian, who writes, that it „ was REPORTED, how Hildebrand had absolved the „ Emperor before his Death, but that his SONNE neuer „ left SOLLICITING the succeeding Popes, to EX- „ COMMUNICATE him againe. First, this is written but for a report, then which there is nothing more vncertaine, saith the Orator; but yet what followes heereof? Therefore the Pope stirred not vp the Sonne against the Faiber: Awake Consequent: Absolution of the Emperour from the Curse, freeth not the Pope from his Instigation of the Sonne in pursuit of his Faiber; therefore the same report which Cuspinian records, doth adde (which the Iesuiste, according to his common honesty, leaues out) and set downe the cause why the Pope absolved the Emperour; namely, because Hildebrand the Monke (otherwise Gregory the Seuenth) was much grieved in minde, quod Henricum Imperatorem inique molestasset, that hee had vexed and molested Henry the Emperor WRONGFULLY and VNIUSTLY; and in that anguish of minde confesseth (as

Philippic. 2.

Cuspinian ubi  
supra.

a Friar witnesseth) that he did it at the instmēt of the Dis- well: and among other, he raised vp Rodolph Count of Reins- field, against the Emperor his Master, *Cui omnia debebat*, to whom he owed all that he had, and sent him a Crowne Imperiall circled about with an Inscription of S. Peters name and gift,

Sigebertus,  
anno. 1085.

Cuspin. Hen. 4.

22 But what's this to the inciting of the Sonne? No- thing; for Pope Gregory or Hildebrand, who in distresse of soule absolved the Emperor, died before this his Sonne Henry the fifth rebelled; but yet by the meanes of Mathilda, the Emperors kinswoman, & the Popes too neere neigh- bor, (*Pontificis lateri comes individua adharebat*, shee sticke close to the Pope at all assaies and seasons) Conradus his eldest sonne was instigated to rebell: for which cause the Father disinherited him, and appointed Henry his yonger brother for Heire apparant: but then came Paschal the se- cond into the See, who curst him and re-curst him, *iterum atque iterum*, saith Cuspinian. And after that, from the Conuention of Mentz, were sent two or three Bishops in the Popes name, to fetch from him his Regalia, and Impe- riall Ornaments, that his Sonne (who was then in Armes a- gainst him) might be inuested. What Author can the Apologer bring, that auoucheth this, saith the Epistler? No better then the messengers themselues, the Bishops of Colen and Wormez, who told the old Emperor to his face, *Pontifici Principibusque Germania placuit*, It seemeth good to the Pope and the Prince of Germanie, that thou be deprived of the Communion of the faithfull, and deturbed or tumbled out of the possession of thy Kingdome. This saith Sigonius; & Genebrard comes not short of him, who saith, that this was done, *Iussu Paschalis Pontificis*, at the Com mandement of Pope Paschal: and yet, saith Fa. Par- sons, Here is much said against the Pope with little prooffe. Nor so much as the Pope said & laid against that Empe- ror, with lesse warrant; Excommunicating him for Symo- nie, and the prooffe, because hee had taken a Sword in

Idem ibid.

Sigonius de re-  
gno Ital. lib. 9.  
anno. 1106.

Genebrard. li. 4.  
anno. mundi.  
5206.

*Simonius ubi  
supra.*

*Iob. 32. 19.*

*De Roman.  
Pontif. lib. 4.  
cap. 3.*

lieu of his fauor, for bestowing three *Bishopricks*. Indeed the *Bishops* which came to diuelt him, they laid it foule to his charge; for the Emperour asking them of *Colen* and *Munz* (the richest and amplest *Prelacies* of *Germaany*) what great matter he *exalted* of them when he conferred thoe *dignities* vpon them? they stucke not to tell him plainly, that hee had neither *exalted*, nor taken *ANY THING*: yet this was the huge *Simonist*, so pursued with the *Popes* malice, and their *Parasites* pens.

23. The *Second Instance* which his Maiestie bringeth to confute the *Cardinals* generall negatiue, is a recent, & extant *Panegyrike*, in extolling the Murderer & Murder of King *Henry* the third of France, made by a *Pope*: who, as if he had beene another yoong *Elihu*, and his words within him like new-wine in a bottle boiling & working with the ioy thereof, doth with such open mouth, and stretched sides, and glorious tearmes, *hyperbolize* both the *Author*, *Manner*, and *Fact*; that his *Oration* had like to haue receiued in the Consistory an *Herods* *Plaudite*; not only verball for Deifying the *Pope* (the voice of *God*, not of *Man*) but actuall also, for *Canonizing* the Friar *MURDERER* into an halfe God, and an whole Saint. To the first part whereof this Epistler answereth, *Numb. 30.* that „there is no Record of Credit in Rome (if hee had staid there, „ hee had said true perhaps) or elsewhere, that *Pope Sixtus* „ ever made any such speech. Is it not time well spent to deale with such vnbonest Shifters? In the first example of the Emperour *Henry* the fourth, when *Benno* the Cardinals booke is quoted of *Hildebrands* notorious and extreme pursuing, plotting, and insliding his death, *Bellarmino* the Cardinal turnes that off, with saying that *Benno* neuer wrote any such thing, but some *Lutheran* in his name, affixing the Cardinals title: Or else, if *Benno* did write it, it was but the exercise of his wit; as *Xenophon* wrote the life of *Cyrus* for an *Idea* of an excellent Prince; so hee, for a patterne of an absolute wicked *Pope*, not for truth of matter, the

the Booke is so full of *impudent lies*, Now this *second Example*, famous to the world, being yet fresh in memorie, & the *Oration* in print translated into diuers languages, with the day of the moneth and yeer, and place prefixed with this inscription *Sixti Quinti Pont. Max. Oratio habitata, &c. On the second day of September. Anno. 1589. in the Consistory at Rome*: Now this (I say) is shuffled off, with an *Ignoramus*, That there is no record of credit to bee found; be like then there is a *Record*, but because it doth not accord with their desires, and remaines there *ad perpetuam Rei infamiam*, to the eternall renowne of the Popes zeale & piety, for celebrating *assassinats* and *Murtherers* of Kings, the *Credit* thereof is cal'd in question.

24 A cleaner excuse had beene, that because *Pope Sixtus* was so extreamely hated after his death, that his *Statue of Brasse* (erected in his glory at his first entrance) was cast downe, and an Act made, neuer any (for his sake) to bee set vp againe; that this *Oration* of his also, and the *Records* thereof, were defaced and torne: For, that there was an *Oration* to that purpose, by him made, both *Torius* and this *Epistler* are forced to confesse, which they deuide into two parts, an *admonition* and an *admiration*; that, (forsooth) it was not in commendation of the haينous fact, but, that a *Monk* in his *Conle* should performe such a valiant Act, an *ADMIRATION* of *GODS STRANGE PROVIDENCE*, A fit *Epihetes* doubtlesse, and fetcht from profound *Diuinity*; for can *Gods* providence bee *Strange*, which, in the vniuersall gouernance of the world, and guidance with protection of prrticular creatures, is daillie and continuall; or is any thing *Strange* to his *Providence*, which seeth things to come, as if they were present & existent; or can *visible* acts, be called *Gods* providence, which by the schoole mens definition is so farre forth called *Providence*, as it remaines in *Gods* secret *Counsell*, *nondum rebus impressa* not yet appearing in any thing? (for when it is *Explicata*

B'minus &  
aracalla in  
ius vita.

Aquin. Summa.  
contra Gentiles.



Esa. 23. 21.

2 Sam. 3. 27.

2 Sam. 2. 23.

2 Sam. 3. 34.

1. Reg. 2. 6.

Lambard. li. 1.  
dist. 35.  
Aquinas. 1. 2. 2.  
103. art. 7.

Gen. 45. 5.

and sheweth it selfe in effects sensible. then it is called *Fatum* not *Providence*) or because it was (as the Prophet speaketh) *opus alienum & peregrinum*, a strange and Barbarous *Action*, which the Pope do admire; by what figure in Rhetorike doth this Iesuite call it Gods providence as if that did cooperate with the bloody minde of a desperate *Monke*, to a *parricidious Murder*? did *Dauid* so in the Murder of *Abner*? which is the very case, saue that there was no *Sanguinary* Priest partie in the *Act*; when *Ioab* vnder pretence of saluting him, *stab'd* him to the heart; did thereupon *Dauid* make a speech in admiring Gods *STRANGE* Providence, in that *Abner* was so treacherously slain, because not long before hee had killed *Asahel*? (as here pretence is made of the Kings slaying one of his Subiects?) No, but vttered a *funerall oration* in praise of the party murdered, both for his Prowesse and nobility; with a detestation of him that did the Fact, and a prayer to God to reward the dooer according to his wickednes; and at last gaue a charge to his Sonne not to suffer the *Treacherous murderer* to end his daies without *Blood*. This, or the like, if the Pope had done, it had bene a speech more fitting a *Bishop* and a *Divine*, and haue left Gods providence in such specialities to himselfe, to whome it is best knowne: which, (wee speake not of his *foreknowledge*, but of that which they call *providentiam Dispositionis*) whether in his vniuersall regency *gubernative* or *executive* in particular actions, doth alwaies *Operari per bonum & in bonum tendere*, worke by that which is good and tend vnto good, say the Schoolemen: (for with the wickednes in the meanes God hath not to do, saue to turne it to some good) if therfore the Pope had been acquainted with Gods *intention*; or after the *Murder*, had seen that some really true (not partially supposed) good had bene effectuate by the *parricide*, THA I should hee truly and onely haue ascribed to Gods providence, as *Ioseph* applyed his being in *Egypt* for the releefe of his kinned, vnto Gods mission, not his Brethrens

*Bretherens Sale*; for so farre forth as in their treacherous and vnnatural cheifance there was a *premissum* of him in to *Egipt*, and a *preseruatiō* of them in his beeing there, *that* was Gods *providence*, who in his *secret Councell* decreed this for to be, and foresaw that it should so be, *non studio mali, sed bono populi*, not approouing their ill, but intending their good: Otherwise *Balbus* the Emperour, and the *Caian* Heretickes are more iustifiable then the Pope, for they commended *Iudas* for the betraying of his master, because hee fore-saw it to be the only meanes of mans Redēption.

Zonar Gre.  
Feb. lib. 1.  
Epiphani. Aug.  
C<sup>c</sup>.

25 But yet, if we should examine this *bald* excuse; what was the *strange* & admirable *providence* in this *murder*? had the *Monke* come into the Campe like another *Scauola*, and (being a professed enemy, entred the Kings Pavilion, in the thickest of the crowd standing about the King, and not discouered by habit or otherwise) had strook at him openly with his weapon; that had been a more manly and a more *strange* Act, & far more honest; for there it was *his hostem*, one enemy striking another: or had the *Friar* challenged the King to a single Combat, vnarmed in his Coule, with a weapon only, and had slain the King by fine force, or some Rauē or Foule of the ayre (assisting the *Friar* in the *Monomachy*) had still beene beating in the Kings face, as a *Frenchman* was serued in the Roman story this had beene a plentifull theame for the Pope to haue dilated vpon Gods *strange Providence*, to haue said with *Livy*, *Dij hominesq; illi assuere pugna*: but that a *Priest* (not *secular* but *retired*) professing more then ordinarie mortification, should nourish such rancor, blood, and Treason in his inner partes, and arme himse lfe with a two edged knife, and the same poisoned, that so the blow might bee speedie, but the death with Torment; and should make God to bee the *Author* and *Abettor* of his *Parricide* (for night and day hee praied his assistance, by their owne report and praise) and in his *Friarly* garments ( habits of peace

Lin. lib. 3.

Idem lib. 7.

Mercur. Gal.  
lobelg.

Psal. 44.

peace and pietie) craving access to his Soueraigne (who neuer denied it to men of his sort) vnder pretence of *Letters and Message* of importance, while the King graciously stoop't to him for receipt thereof, should villanously and cowardly stabbe the Lords annointed; and a Pope (the huge Diuine of the Christian world) should admire this as an *Act of Gods strange providence*, being so contrary to religion, honestie, and the very light and law of Nature, it doth argue either this Iesuite to be of a *strange boldnesse*, to referre the Popes Oration to such an *high Common place*; or else the Pope to bee a *strange Diuine* to attribute the *treasonable Murther* of an annointed King (by a Popish Friar) to Gods providence; which *Dauid* celebrateth for *Rescuing*, not *destroying* Kings: for it is he that giueth *DELIVERANCE* unto Kings sayeth the Prophet in the Psalme.

26 But in the second part of the Popes Oration, as they doe sort it, and call it an *Admonition*, (that the manner of the *Murther*, (and one circumstance thereof especially) *WHEN NOTHING WAS LESSE EXPECTED*, might be a spectacle unto Princes to be more moderate in their power) this one thing alone wee will obserue; that if the *POWDER PLOT* of the Iesuits had taken effect, what whole *siluses* of Rhetorick had beene opened for *Orations* in this kinde, to all Nations Christned, for Kings and Princes to haue beene more Moderate in their Lawes and penalties; for that the King of Great Britaine with his deereſt Queene and eldest Sonne, enuironed with his chiefe Officers of State, compassed with all his Nobles and Peeres of all sorts, attended with the choice floure of the Lands Gentry, and Comminaltie, in that very place where those rigorous Lawes were enacted, should be blowne vp on the sudden, with the touch of one hand of a silly fellow, *WHEN NOTHING LESSE WAS EXPECTED*? And this also must haue beene ascribed to Gods strange providence, that so many barrels of

Gun.

*Gun-powder*, being at severall times couched, were never discovered before the blow was given. But this in conclusion you see, that what they would deny, perforce they confesse; that a speech there was made by the Pope; and be their *Glosses* never so cunning or impudent, the *Oration* extant (never yet controuled) will remaine for a perpetual monument, to shew that the Pope reioyced in it, as a *retaliated* reuenge vpon the Kings person, for some *precedent* Act, disliked by him.

precedent Act, disliked by him.

27 And little there waited (such comfort there was taken in it) of *Saincting* this wicked instrument of Gods strange providence: howsoever Father Parsons saith, that these can be nothing more improbable and ridiculous; yea, rather if it were such a strange providence of God, comparable to *Indubus* beheading *Holofernes*, and *Phimeas* his transfixion of the adulterous couple it is more the PRO- B. A. B. L. E. that the execution of an *Adion* semblable, should receive a memory proportionable with that inscription, *Et reputatum est ei in infamiam, ut was accounted to him for Righteousnesse to all Posterities for evermore.* R. I. D. I. C. V. L. O. V. S. it might have been, for such jests are not strange in Romes conclaue; money and friends haue easily made *Saints*: which when a Cardinall of Rome saw, and considered what manner of persons (men of singular and rare abominations) were Canonized there, he began to doubt, *an vera essent qua ab antiquis prodia fuerunt, whether those things were true, which were written in ancient times about such matters.* There is no doubt but the Popes teeth watered to haue *Frisar Clement* inrol'd, but that some of the Conclaue wisely considered that which one of their owne side afterwards observed, *quid Heretici, occasione dederit calumniandi non Hominem solum sed Ordinem, that the Heretikes had already taken occasion to detest, not the MAN onely but all his whole ORDER.*

28 The third Example contrasting *Bellarmines Negatine*, is our late *Queene* of pretious memory; set vp by the

*Sixtus Quintus  
in Panegy.*

Pfal. 106.31.

Beffarion apud  
Bedinum me-  
thod. list.

216

Bar lib 6.  
concl on arch  
.28.M

the Popes Bull as a Butt to be shot at by all manner of Conspirators; hartned to their Treasons by their Confessors Inimuctions; and authorize I plainly by the Popes allowance; whereof werethere no other Argument (saith his Maestie) this ONE is indefeizable, that the Pope neuer called any Church-man into question for meddling therein. The Censurers answere to this is foure-fold; first, by Interrogations; Secondly, by an experience; Thirdly, by an Apologie; and fourthly by a challenge. His first Interrogation is in icorne thus; „ And needeth no more (SIR) but this? There needs no more (C V R R) but that; for continued silence, after cognizance of a fact, implieth allowance; defer dre. prooffe may argue wisdom in men, and sometimes mercy, oftentimes iustice in God: that long forbearance may either aggravate the penance or operate conuersion; but if stil prorog'd, it argueth a delight, or consent at least. So God himselfe reasoneth in the Psalme (read it, and see in three verses, your picture For Parsons; and your Cope-Traitor Garnet liuely described) which hee concludes, *These things thou didst and I was silent, whereby thou thoughtst (wickedly) that I was likest thy selfe [to see euill, and by silence to approve it] but I will reuenge thee, and set them all in order against thee:* and what silence was this, for he begins that verie Psalme with *Deus Deorum loquutus est*, the God of Gods hath spoken? namely: his Silence from Breecing; not denouncing his iudgements; which made Saint Augustin vs to breake our as in an amazement *unde ista Tuba terroris*, whence sounds this terrible Trampet? *Non silet*, & *silet*, he is silent from reuenge; not silent from reproofe: but this hath bene the Popes double fault, which must needs imprint into his Ma<sup>ties</sup> a perswasion of his allowance, that he hath bin *sileti a precepto, & a iudicio, & a monendo, & a vituando*, fro monishing & punishing; either from prohibiting the fact, or chastising the Malefactors. And this silence being continued, as well Diuinity as Law haue concluded it, to argue either Consent to the crime, or Content with it.

Psal. 50. 18, 19.  
&c.

Aug. 1. lib.

29 This the *Epistler* striveth to fling off with his second *Interrogation*, consisting vpon three **W H A T S**; drawne from the Popes intellectuall and sensible; wherein he shewes some small grace, purposely to auoid a positive deniall, simply to say that the Pope neither knew or „ ever heard of any such thing; but thus hee propounds „ it, **W H A T** if hee knew not? **W H A T** if hee heard not? „ **W H A T** if hee saw some ridiculous denises? There is no such insensibilitie as that which is wilfull and of purpose; and some men will pretend to be deafe, saue when they heare what they like of. *Rome* belike is desolate from resort; and sequestred from Intelligence; and *England* so voide of *Romish Agents*; and the Pope so destitute of busie *Informer*; that it is no maruaile if **H E** were vuerly ignorant of such occurrences: but according to the proverb, there is none so blinde as hee which will not see. *Gallio* in the Acts, saw *Softenes* the chiefe Ruler stricken in his presence, and in the face of the Court, but the text saith, *Gallio* cared not to take knowledge of these things; which is the Popes verie case in this point; and yet it seemes **H E** „ could „ **S E E** some fained Denises against Priests to fright the *Queene*, (especially that of *Watpoll* and *Squire*,) „ which hee descried to bee a **M O N S T R O U S F I C -** „ **T I O N**. Like enough; for a false glasse will present deceiuing objects: perhaps the Pope did looke through *Parsons* spectacles. But the party himselfe confessing the Fact; the *Iurie* finding the Guilt; and the Priests of *Rome* acknowledging it, and writing it to be true; how comes it beyöd-sea to be but a fained denise? Some will not beleue a man is bald vnlesse they may see his Braines; nor the Pope conceiue that the **Q V E E N E** should haue beene poysoned, except She had beene seene to swell and dye presently. Had *Squires* poison taken the effect intended, it then had beene an act of a *Martyr*, but being discovered and defeated, tis now become a *Fiction* like a *Monster*. The best is, that the Records of English Courts

Act 18.17

Vide Catech.  
Iesuit.



Come not within the reach of *Index Expurgatorius*; the fact is too *evident* to be denied; the *Evidence* too substantiall to be *denied*; and the proceeding more iust then can be controlled.

*Plst.*

Proceeding against the late Traitors.

30 His experience followeth Num. 33, that *H E* neuer knew it *prooved* that any Pope ever *PROCVRED* or *CONSENTED* to any private violence against her person. This Iesuite makes himselfe *Themistocles* his Sonne, for English matters, either *H E* must know them more then any in *Rome*, or they cannot be true; but yet he must borrow his fellow *Garnets* answer to iustifie this speech, and say with him, *if Equivocation helpe me not*, I haue over-labed therein, for to omit all other coniectures of his knowledge, is not the letter of a *Cardinall* (sufficient proofe; and being in print both in *Italian* and *English* (in the answer to *Allens Apologie*) can it be vnknowne to him, that the Pope was particularlie acquainted with the private and personall *Murder* of *QUEENE ELIZABETH* intended by *Parry*? doth he not make *S. Peters Keyes* open the widest gate in *Heaven* to *Parrie* for accomplishing it, absolutely approving the *Intention*, and graciously absoluing the *murderer* from all his Sins for acting it? doth not the letter begin thus? *Sir, The holinesse of our Lord the Pope hath scene your letter, with the credence therof, and cannot but prayse your good disposition and Resolution, &c.* And was it not *Subscribed* to *Parrie*, yours to dispose of *N. CARDINAL L of HOMO*? Presse the *Censurer* with this, and if he doe not *Equivocate* with his knowledge, or the *Prooffe*, that he either knew it not, *sc.* to impart it; or else it was not *proued*, *Sc.* to his contentment; if he haue one sparke of modestie, hee will reuoke what hee said.

31 But the third and most impudent, is his *Apologie*, that if the *Popes* did proceede against Her as a *MALEFACTOR*, (as well by *SPIRITUAL* as by *TEMPORAL* Armes also) for her *REMOOVALL*, who

*beings*

being **ILLEGITIMATE** by Parliament, did as **THEY** were perswaded) usurpe the Crowne, to the preiudice of his Maiesties mother and himselfe, they might **IVSFLY** doe it. *Tam Marti quam Mercurio*, is (it seemes) the Inscription vpon the Popes Keies; *Law* or *Warres*, to *Risfe* the Titles, or *Ruffle* with the Thrones and in the Realmes of Princes, are at the Popes choice: but a man would imagine at the first reading and hearing of a Popes proceeding against a **WO MAN** malefactor, that some *Curtizan* in *Rome* had appeared before him in his Ecclesiasticall Confessorie for her vnlawfull iust; but when he comes to *Temporal Armes*, and seeth it touch the *Remoonall* of that **Lady QVEENE ELIZABETH** (the *Diamond among Princes*, the glory of *Royall Maiestie*, and the ioy of the *Christian world* for her Sex, while she liued) he might with iust disdain aske, What had the *Bishop of Rome* to entermeddle in *England*, or with **HER** Crowne? And bid him looke home to his owne vsurping claime; because there are more Euidences to proue **HIM** to be that *Antichrist*, then euer could be to shew that *She* was illegitimate.

32 „ Yes (saith he) *Her Father, the Arches, and Parliament* did Sentence her **SO**; And the same *Father, Arches, and Parliament*, (vpon better grounds, within few yeares) renounced the said Sentence, and repealed that **Act**, as before was said. *But being once true* (quoth hee) „ no humane power could make it untrue, to the preiudice of „ another. If the *Illegitimation* had bene in her *Blood*, no Law could make it good against the right *Heire*; but that being sound, seeming allegations & plausible inferences might for the time dazell (not alter) her Right; but they being cleared & reuerfed, these second Deliberations did not so much establish her Right (which was inherēt in her *Blood*) as make it more apparant and sensibly uncontrollable. As for humane Acts, the rule of ancient law hath bene, that *ultra vires patrum dicitur*, after *Laws* and *Constitutions* are more strongly binding then the former are. Yet hereby (I

1. Pet. 2. 13.

Simancha tit.  
64, Sect. 75.Basilix. Sup.  
Preface to the  
Reader.

hope) the Argument doth as well holde on the contraries that if a King be once truly legitimate and rightly possessed, no humane Power (and take the Pope at the highest, hee is but *S. Peters humane Creatura*) can Dispossesse or Depose him, vnder what pretence soever; much lesse to the preiudice of another: and yet it is one point of Iesuitisme, that the Father may be Deposed for an Heretike, and his Sonne and Heire al'd excluded from claime of Succession, unlesse hee bee a Catholike of the Romane size.

33 But who was that other person, preiudiced by *Queene Elizabeths raigne*? His Maiesties Mother (saith this Epistler) and consequently himselfe, who (by right) should haue enioyed the Crowne 44. years since; and the fawning Apologer cannot, without open vntruth or manifest iniurie, AVERRE THE CONTRARIE. HE that wrote the Apologie, of all other vices abhorreth Fawning, both actively in himselfe, and passively from others; his nature is to Royall and noble, to bee a *Sardonian*; Fawning and Chrouching hee leaues to such base bone-gnawers as *F.a. Parsons*; for his Maiestie hath long since, in his owne person, not concealing his name in that his Golden Booke, auerred the contrarie to this, and signified that he was no way preiudiced in his claime or right by *Queene Elizabeths reigne*: For first Hee acknowledgeth her to be a lawfull Queene, governing with wisdom and felicitie: Secondly for the State of England, hee professeth, that it could no way become him, to be a busie-bodie in an OTHER Princes matters, nor to fish in OTHER folkes waters; as the Proverbe is: Thirdly that during HER time, it became him LEAST OF ANY to meddle therein.

34-Doubtlesse, had his Maiestie scene his Right encroached on, or impeached; much more detained, hee was neither so carelesse of his Interest; nor so soft of nature, nor so weakly armed with force and friends, domesticke and forraine, but he would and might haue (if not de-throned Her, yet) greuously molested Her, and exhausted

sted both her strength and treasure. How farre he was interested in this State, none knew better then himself; and although HE were silent (as himselfe speaketh) his Blood and Descent did sufficiently proclaim it: but knowing the *μεθυστας*, that his iust appointed time by God and Nature, was not yet, till the Almighty had called her to lay her with her Fathers; his Maiestie with vndaunted patience and vnpassionate haste, expected that, which (to the mutuall comfort of himselfe and his Subiects) with peaceable entry glorious Inuasion, and Regall Maiestie, he now enjoyeth: and Long and Long may he doe so, in despite of such Fawning Counterfeits as Parsons is.

35. For what a cogging and shamelesse companion is this, now to curry fauour with his Maiestie, as bewailing his 40. yeeres greivance and wrong endured. So long kept one from his actuall right due, to the Conscience when of all other, this very Epistle (vnder *Dolemans* vizard) vtterly disabled his Maiestie for having any title or interest in this Kingdom, not only vnder pretext of conscience for his Religion, auowing that whosoever should consent to the Succession of one faultie in Religion (that is, in his sense a Protestant) should commit a most grievous and damnable sinne: and such an one was his Maiestie, in this mates opinion (as the Priests record) for He had pronounced of King James, to be a most obstinate Heretike, of a base cowardly heart was NO HOPE: nor that only, but a Operitious Hypocrite, he would theremake his Maiestie vtterly vncapable, by a plaine truth so true (as hee calls it) of Association, as therein foiled by Law through the Death of his Mother, which he there inforceth to be an argument that *damns* neither *Solution* nor *Rat*. Went with in the compasse of the *apologie*, or to the purpaine hand, he should finde that might easily rectifie both; and had not he at all times prostituted his pen and quill to write any thing, though neuer to false, if neither would he haue cited this *Stature* nor pronounced it so vnanswerable;

*ubi supra.*

*Dile-man,*  
part. 1. pa. 216.

*Quodlibet*, 218.

*Doleman*, part. 2.  
pag. 1. 7. cap. 5.

*sh. ill. sh. 7.*  
*sh. 7. m. 10.*  
*un. 10. sh. 7.*  
*un. 10.*

An. 27. *Elizab.*  
Statute for  
prouision, &c.  
cap. 1.

answerable; for the plaine words of the Statute doe confute him: because THEY ONELY are in the Act excluded, by whose meanes her Maiesties life should bee taken away (not sought) and that it should not touch their issues (yea though she had died by such violence) except they had been any wayes ASSENTING or PRIVY to the same. And what is this, either to his Maiesties Mother or himselfe: but that he would take any occasion to regorge his malice against our Grations Sovereigne. But heereby it may please his Maiesty to obserue in this passage of pretended *Allegatation* vrged against *Queene Elizabeth* (confering it with this last clause out of *Dole-man*) that they which vnder colour of a Statute, made (as 'tis well knowne) in King *Henries indignation* and displeasure conceiued against her mother (though afterward *repented*) doe so often reiterate it as to HER prejudice and disgrace, will not stick if occasion may serue for them (eyther to vent their rancor, or wage their forces) to twit his Majesty and his posterity (vpon the aduantage of this Act of ASSOCIATION, as he calls it) with the like opprobrious calumny and in dignity: but his Majesty is wise as an Angel of God, *intelligat omnia / supra Terram.*

2. Sam. 4.

36 His Challenge is the last (though thrust in before) „ Num. 3 2. wherein he taxeth the *Apologer* for his facility, „ *in ouerlasing*, when he speaks of *Saunders* and *Bellarmino*, in laying of the first, that his bookes are full of *parrocidious doctrine against Princes*; of the other, that his volumes are filled with *Contradictions*: for *Saunders*, he appeales to a *conceit of improbable impossibilities*, that there being so many of them, and by a diuers argument, they should be *ALL befilled with such Doctrine*. What need Coniectures when the Bookes are extant, which who so reads, shall finde in them all, that where this doctrine of *Deposing* and *Deprining*; of *Detroning*, and *Decapitating* Princes, is cancelled; he is in no theme so vehement and large as therein. As therefore in compounds and mixtures, the rule of

Vide Lib. de  
Memor. Gysib.  
Co. de clau.  
Dau.

*Philosophy*

Philosophie, and practise of Art, is, to denominated things according to the quality which doth predominate in them; so this doth in all *Saunders* his Bookes, being the most prominent (as most principally intended, and most fully handled) may iustly give the name to all the rest of the Discourse whatsoever. But this being his Maiesties/second proofe, that Popes doe manifestly approoue of Princes murders, or else they would not suffer *Saunders* his bookes (that are filled with such Rebellious & Parricidious doctrine) to be by authority diuulged, and neither call them in, nor purge them thereof, the Censurer laboureth not one whit to disprove it, but from *Saunders* hee steps to *Bellarmino*.

37 Ouer whom, as if the *Cardinall* were gasping for breath, vnder the blow he hath receiued for his Contradictions, after the *Epistler* hath a while brau'd it with some, Rhetoricall flourishes, as, *I cannot but maruell, &c.* and, *I am ashamed for my Countreys sake, &c.* (he meanes, that his Countrey is ashamed of him) and, *If my iudgement deceiue me not, &c.* and, *Though I meane not to discusse, &c.* with diuers such round-about; at last, of the eleven wounds by Contradiction which were giuen the *Cardinal*, he takes vpon him (as *Chirurgion* of the Campe) to cure 3. or 4. of them: and first he begins with that of Confidence in good Workes, Numb. 35 &c.

38 The crossing Proposition in *Bellarmino* is this; For the VNCERTAINTIE of our owne Righteousnesse, and the perill of vaine glory, the SAFEST course is to repose our WHOLE confidence in the ALONE mercie and bounty of God; and this, saith his Maiesty, is a conclusion Contradictorie to his whole five Bookes of Iustification. This the *Epistler* endeouours to cure two waies; first, by thinking it strange, that FIVE Bookes should bee Contradictorie to ONE Proposition. Hee should rather haue thought it to bee a very strange conclusion, which in so small a roomth, should haue matter to crosse a discourse

*Aristot. de generat. & corrupt.*

*De Iustific. li. 5. cap. 7.*



Plutar-Mur-  
cel.

so large; as that's a *strange* poison, one scruple wherof infect's a whole riuer; and that *Engine* of *Archimedes*, a very strange instrument, which being but of a little compasse, with *one* wrest by a small force, would ouerthrow muniments and Bulwarkes of many dayes work, and the roiall strength of an *whole* Army: so THIS, a very strange proposition, which is of such force, as that it *contradicts* so many preceding reasons aduanc'd to the contrary; and that it is so, is manifest. For the chiefe and maine scope of all those Bookes is to prooue, that the *righteousnesse* wherewith we are *iustified*, and for which we shal be *rewarded*, is both *VERA*, true iustice, and *inherent* in vs; and also *PERFECTA*, able to stand and abide the triall of Gods iudgement; for to these two principall heads may all the chief questions in that bulke of controuersie be reduced; e ther to the *qualitie* of our *iustice*, that it is *inherent*, not *imputative*; or of the merit, whether it be rewarded for the value of the *works*, or of *meere grace*? And both these, by the first word of this Proposition, are directly cut off; for the *uncertaintie* there mentioned, is either *Rei*, or *Persona*, either of the *righteousnesse* it selfe, or of *him* which hath it: If of the *thing it selfe*; then is it no *true* righteousness; for *truth*, whether of *essence* or *proprietie*, cashieres all *uncertaintie*; and 'tis *hypocrisie*, not *righteousnesse*, which is not *true*, if not *righteousnesse*, then not *inherent*. If it be of the *Person*, then the second part is cut off; for *Merit* raiseth a *Confidence*, but where there is no *Comfort*, there can be no *Confidence*, and in *uncertaintie* there is no *Comfort*; for reliance on that whereof a man doubts, causeth rather a *fear* to be deceiued, then a *confidence* to bee releued; which also crosseth the very next precedēt proposition, that *SOME* Confidence may be *reposed* in our owne *righteousnesse* and good *works*, if men be *ASSURED* that they be good *works*: but by this proposition in hand it seemes none can be *assured*; if they may, why doth he call it *incertitudinem iustitia nostra*, the *VNCERTAINTIE* of our *righte-*

Bellarmin.  
Eodem capite.

righteousnesse? If they may not, where is then their confidence, or how may they settle it? If some may, and others not, hee should haue described and distinguished them; or else that fore-going proposition might well haue bin spared, which affords little vse, and little comfort; and in that regard, is directly opposite to this last which is full of confidence and consolation; and is the very same which the Prophet *Dauid*, renouncing all other helpes and hopes, (both in heauen and earth; in heart or flesh) pronounced of himselfe with ioy, *Mihi autem adhaerere Deo bonum est*, &c. It is good for mee to cleaue fast to God, and to put my trust in the Lord God. So that any Schollar may see this his Maiesties assertive challenge, to be defensible, in the nature of a true Contradiction, howsoeuer this Epistle peremptorily denies it to bee possible; for that it is the first property of a Contradiction, to bee *omnium oppositorum fortissima*, the most forcible of all oppositions: and where is greater force scene, then that a Proposition of three lines thold ouer: hrow the maine strength of *sine long Bookes*?

39 See wee then, if his second Cure bee more Soueraign; in apparence it should be, the Emplaster applied is so large: for as before in the Councell of *Toledo*, so heere hee comes about, and fetcheth in a whole chapter out of *Bellarmino*, by *Questions*, and *Solutions*, but neither faithfully for the contents of the Chapter, nor soundly for the defence of his Master, nor sincerely for satisfaction of the Reader. For first, whereas hee saith, Num. 38. *that the Chapter consists of three Questions, about Confidence to bee placed in good workes*, tis not so: there is but one onely Question propounded in the rubrick or title, and in that Chapter discussed, namely, *QVATENVS, HOW FARRE FORTH a man may place confidence in his Merits*. Which hee explaneth by three Propositions, that may very fitly bee compared vnto the three *fatall Sisters* which they cal *Eumenidas*, the last cutting off what the first carries, and the second twists.

Psal. 73.

*Clotho.  
Lachesis.  
Atropos.*

40. The first Proposition is, *that the confidence towards God, which is in holy men, ariseth not out of faith alone, but out of their owne good workes and merites also.* The second, *that in good meritis, which are TRVELY known so to bee, SOME confidence may be placed, if pride bee avoided.* The third (which is the *Atropos*, & cuts off in a trice, the whole labour of the two former) is this crossing Proposition, *by reason of the uncertainty of our owne righteousnessse, and hazard of vain-glory, it is most safe to repose our WHOLE Confidence in the ALONE mercy and bounty of God;* then which there cannot be any thing more violently contradicting, yea totally euerting the very principall question: For *Quatenus* implies that SOME confidence may be placed in merit, but with a limitation *tenuis quâ*; this last admits no confining, but draws our WHOLE confidence from mans merit to Gods mercy ALONE, and carries with it a double contradiction, both *Subiecti* and *Obiecti* (so to speake.) The *Subiect*, *TOT A fidu.ia*, Mans WHOLE confidence; this excludes all partition in it selfe: it must be entire, take it either as *totum quantitatis*, because Confidence may be extended or remitted, bee greater or lesse; or as *totum rationis*, as it is defined, an hope corroborate and perfect; or as *totum potentiale seu virtutis*, Confidence of this or that nature and qualitie, as *Bellarmino* himselfe describes it in the two first Propositions, whether *nata ex meritis*, raised out of our good workes, or *reposita in meritis*, reposed in our good workes, *tota*, THE WHOLE, saith the *Cardinall*, whether greater or lesse; whether weak or strong, whether one or other, is WHOLLY to be cast on Gods mercy. Euen as our Sauior when he commands vs to loue God with our *Whole* soule hart, & strength, includes therein *all* the faculties of soule and body, parts inward of vnderstanding, will, affectiō, &c, and parts outward, all the members of our body to be made *S. Pauls* WHOLE burnt sacrifice; because God, though he loue *Cor contritum*, a broken heart,

torne

Aquinas

Eodem capite

Match. 22.

Rom. 12. f.

Psal. 51. 7.

torne with sorrow, yet hee cannot abide *Cor diuifum* a clouen heart parted within it selfe, which may make a man to bee (as *S. Iames* calls him) *di-luxon* a man with two soules: which *Saint Auguft*: also implyeth in that his short (but effectually) praier, *TOTVM meum absumat ignis tuus*, let the fire of thy spirit consume mee **WHOLE**; wherein hee exempts no part nor facultie of himselfe, from that sanctifying and clensing power.

41 The Object also affords a strong Contradiction, *SO LA misericordia, mercie ALONE*; which, beeing (as Schoolemen obserue) an *exclusiue* speech, admits no participation with any other; for *SOLVM est, quodcum alio non est*. The verie force of which word, put the *Tempter* to silence and to flight also, *Ei Soli, him ONLY* shalt thou serue. Had the *Cardiuall* said in the first place, *mans Confidence must or may bee reposed in his owne MERITS* and afterwards subioyned, *mans Confidence must or may bee placed in Gods MERCY*, these had not bin *contradictorie* but *communicatiue*; merit might haue parted stakes with *mercy*: but when hee addes in *mercie ALONE*; *merit*, & *Saints*, and *Angels*, and *whatsoeuer* beside, are abandoned & Castiered for *Solum* admits no comfort, saith *Aquinas*. Which made *Dauid* to professe directly, *Memorabor iustitie tue SOLIUS*, I will remember thy righteousness **ONLY**; and *Saint Auguft*. to insilt vpon the same, both with an admiration, *o SOLIUS*, and also with a question, *Rogo vos: I pray you, why should be addethis word SOLIUS: had it not bin enough for him to say, I will remember thy Righteousnesse? No, but SOLIUS prorsus, it ALONE altogether I will remember. Why so? ybi meam non cogio*, for in so saying I put out of my minde any righteousness which is mine owne. So then, *TOTVM*, **WHOLE** confidence, that takes away the particular *ALIQUA*; in his former proposition; *SOLA* excludes *MERITVM* in both propositions.

42 What is then the cause of this Epistler his confidence

Ose. 12. 2.

In Psalm.

Aquin. 1. q.

31. 3.

Aristo. Elench.

lib. 2. cap. 3.

Mat. 4. 10.

Vbi supra.

Psal. 70. 16.

Aug. ibid.

Nazian.  
Thucyd.&  
Plutarch.

dence, to say that it cannot be any way defensible in the nature of a TRUE CONTRADICTION: Ignorance I thinke, which is the Mother (in the opinion of Fathers & Philosophers) of audacious assertions & undertakings. HE perhaps, thinkes there is no contradiction, but where an *uniuersall* (if negative) is crossed with a *particular affirmative*; as thus, *No Iesuite is a Traytor*, *Some Iesuite* (as *Parsons* by name) *is a Traytor*: (if affirmative) with a *particular negative*; as thus, *All Iesuits are Machiavelists*, *Some Iesuite is not a Machiavelist*. Whereas in *Logicke* wee finde two manner of contradictions; one exprest, the other implied, and both of equall force: the first, *Logicians* calla contradiction in *negato*; the other, in *apposito* & *eladio*; of the first sort, are those examples aforenamed, wherein the *negative* note is exprest, as *Omnis est*, *Aliquis non est*: of the second sort are such as this in hand, where the note *negative* is omitted, and yet one member ouerthrowes an other. Take an instance which will please the *Cardinall* well; let the proposition be, *Every Bishop of Rome is (under Christ) the immediate and sole chiefe Pastor of the whole Church in the Christian world*; this may be contradicted two waies; first, *expresly*, *Some Bishop of Rome is not the immediate and sole chiefe Pastor, &c.* This is a contradictory with the *negative*: Secondly, it may bee crossed by *implication*, as thus, *the Patriarch of Constantinople is under Christ, the immediate and sole chiefe Pastor of the Easterne Church*; this though it be a *Contradictio in apposito*, yet doth it as mainly oppose the former generall proposition as if it had a *negative* note; and *Bellarmino* would take it so, and as much derogatorie to the *High-priest* of Rome as the other; yea, more, for there is in this a double contradiction, both *Subiecti* and *Pradicati*: The *Patriarch of Constantinople* crosseth the *Bishop of Rome*, the *Easterne Church* and the *whole world* contradict each other *implicitly*.

43 And this is our verie case in hand; had the *Cardinall* said, *MANS WHOLE confidence is to be reposed in the ALONE*

A LONE mercy of God; and cro' it it with an other, thus: SOME confidence of man must NOT be placed in Gods mercie ALONE, this had beene a manifest negative contradiction: but uttering it thus: SOME confidence of a man must be placed in his OWNE MERITS, though it doe not so Negatively confront the former, it doeth as powerfully ouerthwart it, and as throughly overthrow it: take them then severally; WHOLE by it selfe, and ALONE by it selfe, the contradiction is irreconcilable: ioine them together, the iarre and dissonance is redoubled; for TOTLA admits no partiall distribution in it selfe, & SOLA reiects all consorting participation with another. Therefore his Maiesties obseruation was iustly made, and Logike confirms it to bee a violent contradiction; for these two propositions, Mans WHOLE confidence is to be placed in Gods mercy ALONE, and SOME confidence is to be reposed in MANS MERIT, will no more agree (as being most opposite) then a new peece with an olde garment, which our Sauour saith to be an incongruous impossibilitie.

Mat. 9.

44 And thus stands Bellarmines case in it selfe, but his Proctor the Epistler hath made it worse for hee, supposing the Cardinall to handle the controuersie by questions and answers (whereby it seemes hee neuer read the place himselfe) summes vp the Chapter by way of interrogation, and Solution; and makes Bellarmine, first to say, „That „good works in a Christian man, ioyed with the promise of „reward, doe IN THEIR OWNENATVRE en- „crease hope and confidence; there beeing in the whole chapter no such thing. The Cardinals first proposition is, the confidence which a Christian hath towards God, is not raised by Faith onely, but also by the good workes which he doth; for no Diuine (either Protestant or Papist) will say, that good workes encrease confidence IN THEIR OWNENATVRE, that opinion of a recent, but nameles Doctor, was condemned long since by the Bull of Pius Quintus, as Bellarmine

De Iustific. lib.  
5. cap. 12



larmine reports; which causeth him often in those bookes of *Iustification*, to distinguish between *good workes* and *merits*, because all *good workes* are not *meritorious*; *Si enim considerentur, ex NATURA SUA*, for if in *THEIR OWNE NATURE* they should be considered, without respect both of the promise made unto them, and also of the dignitie *PRINCIPII OPERANTIS*, of Gods Spirit, the originall worker of them, they could carry *NO MERIT* with them, saith he, therefore by necessary consequent no confidence could be raised by them, nor comfort taken in them *Of their owne nature*.

45 Secondly, he makes *Bellarmino* to assoile another question thus, „*A man may place ANY confidence WITTINGLY* in his owne merits, so bee beware of *Pride*. The Cardinall saith not so; but his second proposition is limited both in subject and predicate, that *SOME* confidence may be placed in a mans good merits, if bee bee *SVRE* that they be *TRVELY SVCH*. For man is a self-louing creature, and because that affection interprets the owne actions partially, confidence may be wrongly placed, if the goodness of the Act bee not thoroughly discerned and assured: the want wherof condemn'd the *Pharisee*, supposing his workes to be iust, which were not so; but the knowledge thereof made *Iob* to pronounce of himselfe *verebar omnia opera mea*, I feared *ALL* my Workes: and good reason saith *Gregorie*, because the best workes haue attending on them, two wormes, which gaster and infect the goodness of them, *Desidiu* and *Fraudem*, *Sloth* and *Deceit*; either negligence in them, or pride of them, or some corrupt affection mingled with them.

46 Now then ioyn the last proposition of the *Cardinals* (from whence this debate ariseth) with these of the *Censurers*, and see how he will make them hang together: First, our owne good workes haue such *AN UNCERT AINTIE* in them, as that our *WHOLE* confidence must bee referred to Gods mercie, saith the Cardinal: Our  
good

Luc. 18.  
Iob. 9.

Grego. Moral.  
9. cap. 26.

good, *WORKES*, IN THEIR OWNE NATVRE, are such, as that they may give hope and confidence of THEMSELVES, saith this Champion. Secondly, mans WHOLE confidence is to be placed in the mercy of God ALONE, sayeth Bellarmine: A man may WITTINGLY repose ANY confidence in his owne good *WORKES*, sayth Fa. Parsons. Betwene them both, they haue broched a goodly Doctrine, and very comfortable, no doubt: First, good *WORKES*, of THEIR OWNE NATVRE, may raise up our confidence towards God, and yet a man is UNCERTAIN E whether they bee GOOD or no: Secondly, man must bee ASCERTAINED that the *WORKES* he doth be TRVELY GOOD, or else he may NOT trust in them: and yet no man can ASSVRE himselfe that they are SO, vnlesse he haue a REVELATION, sayeth the Cardinall: then which what is more VNCERTAIN E? Sape fallax, semper incerta, are his owne words. For that which seemes a Reuelation, may be an illusion: and as some superstitious people take that fire for a walking: piru, which is but Ignis fatuus, an illuding Meteor; so Pharisicall and melancholike conceits, may thinke them to bee infusions of the Holy Ghost, which are but speculative Imaginations: of their owne Ghost.

47 It was well done therefore of the Cardinall, to add this last Proposition, though it ouerthrow all his precedent Doctrine, whereby he leads men to the nearest and safest way, the alone mercy of God, obliuio meritorum præteritorum, forgetting all their by-past merits; rather then to let the former stand vncoutrouled, to procure despaine to distressed soules, as needs it must: and better were it for the Cardinall to acknowledge an oversight in a long discourse, then to ouerthrow one soule redeemed by Christs blood. Contradiction in assertions wounds but one opposite member; but vnfoundnes in doctrine, concerning Salvation, doth wound the weake conscience of a Christian; that may be amended by repeale, retracting it; but a wounded Spirit, who can beare

Mm

it,

De Iustificat.  
li. 5. cap. 7 §.  
Explico propositionem:  
De uerbo Dei.  
lib. 1. cap. 2.

Prou. 8. 5.

it, saith *Solomon*? And if the wound of the *Soule* cause violence to the *Body*, who can recall it? And nothing sooner causeth it, then a *wavering VNCERTAINTY* for assistance in the particular case of a mans owne state touching his *Saluation*.

48. The *Curious Reader* will pardon the length of this Discourse, by reason that the *Censurer* sets vp his Crest, & Rest vpon it; that if in *THIS* there be any *CONTRADICTION*, hee will yeeld, that the *Apologuer* hath not *OVERLASHED* in the other, Let the *unpartiall triall* bee the *seuerer Iudge* either way: and so wee come to the *Second*.

49. Where the *Cardinall* saith in one and the same Chapter, that God doth not incline a man to euill, either naturally or *MORALLY*; and yet againe, that God inclineth a man to euill *MORALLY*; which is a manifest contradiction; euen that by the *Logicians* called *Contradictoria in negativo*, an affirmatiue crossing a negatiue in the same subject and predicate. This *Antilogie* the *Antapologuer*, Numb.

41, would salue by a figure in Grammar called *Acyrologie*, and would scarre vp the wound by an *improprie* of speech; for that *Morally* in the second proposition is taken *improperly*: which if the *Cardinall* meant, he expreseth not: and then (like a *Sphinx*) he propounds *Riddles*, he reads not *Lectures*: but that it was not his meaning, is most plaine; because what the *Epistler* calleth an *IMPROPERLY* *morally* inclining or commanding, is (as the *Cardinall* sets it downe) not subordinate to that which he before had simply called *MORALLY* *inclining* but *membrum diuidens*, a seuerall member by it selfe, distinguished and diuers from the former.

50. For thus *Bellarmine* makes his *Division*: All impelling or inclining others to euill, is, first, either *NATURALLY*, by moving the wil immediately, or *MORALLY*, by iurly and *PROPERLY* commanding: or else, secondly, *PERMISSIVELY*, by suffering an euill to be wrought, which

De amiss gratie.  
& statu peccati lib. 2.  
cap. 13.

which is a **TROPICAL** L kinde of command: or else, thirdly, **DESERTIVELY**, by leaving these open to the euill, which are proposed and appointed to bee annuiea therewith: or fourthly, **ORDINATIVELY**, which hee takes from Hugo, by disposing the will of an euill man to this or that **Act**; not positively, but by permission. From the first hee exempts God wholly, that he neither **NATVRALLY** nor **MORALLY** inclineth; the three last may be verified in him: to which he also addes (*Super pody loco*; as an ouer-weight) a distinction out of Aquinas, *His autem adipos est*, &c. that if the other will not serue, God yet may be said to incline a man vnto euill **OCCASIONALITER**, indirectly and by occasion; not naturally moving the will, but **MORALLY** **LE** *immuting* and *senating* in some good thought, whereby the wicked man takes an **OCCASION** to doe this, or that euill. If then the Cardinall, when he spake of **MORALLY** inclining, had sub-diuided it into **MORALLY PROPER**, and **MORALLY OCCASIONATE** or **IMPROPER**, and had freed God from the first, but laid this last vpon him, then had the Apologer wrōged him, and himselfe had not beene so wrong, as by his name (*Torru*) it seemes he is; but this he did not, nay, he meant it not: for he makes *truly* and *proprie*ly to bee the difference constituting of **MORALLY** inclining, as if otherwise it were not so to be learned: for *proprie* makes it differ from the permissiue, which Bellarmine himselfe saith to be a figuratiue and **IMPROPER** inclining on Commandement: whereby he is also fallen into a grosse absurdity in Logicke confounding members diuided, and making *disparatum de di de disparato*.

¶ Who so reads the place, euen with partiality for the Cardinals credit, may thus perhaps explaine the Cardinals sense (and the Epistler flutters about it) that God doth not **MORALLY** incline man to euill in **GENERALLY**, but to doe **THIS** euill rather then **THAT**, he doth **MORALLY** incline the will; not as Author of the corruption,

In Rom. 9.

but dispose of the order. For example, that *Clemens* the *Monke* should rather stab a *King*, then poison the *Pope* (for the *Priests* say he left that to the *Iesuites*;) which is as much, as if he should say, it is impiety and blasphemy to auerre that God *Morally* inclines the will to murthre in generall, but to murder *Kings* rather then ordinary men, or this *King* rather then an other, God doth *Morally* incline: (the *Dollrine* we examine not; we are now to trie *Contradictions*, not to handle *Controuerfies*) this, I say, may expound the *Cardinals* meaning, but it no way reconciles the *Contradictory* propositions: much lesse are they salued by the *Censurers* aduerbe *Improperly*; for whether in the *Order*, or in the *Matter* of the euill, *MORALLY* inclining is that only (as *Bellarmino* describes it, and was touched before) which is *truely*, *properly*, and *directly*; and yet, lest the *Cardinal* should seem thus to distinguish without his *Author* (as hee doth indeed) he cunningly thrusts in *Moraliter*, and ioines it in *Aquinas* his speech (who hath no such word in that place) with *Occasionaliter*; which two will as well agree together, as *Moses* his *Oxe* & *Ass* in one yoke.

Deut. 22. 10.

52. The third and fourth follow, which the *Epistler* crouds vp together in one Numb. 44. the first, That *Bishops* doe succeed the *Apostles*; and yet *Bishops* doe not *properly* succeed the *Apostles*; and least any should thinke that this is no *Antilogy* because in the last proposition the *Aduerbe* [*properly*] qualifieth it, the *Cardinal* himselfe hath in the very next precedent *Chapter* preuented that; where hee saith, that *Bishops* doe *PROPERLY* succeed the *Apostles*: then which, what more strong counter-shock can there be between any two? notwithstanding, this *Epistler* thinke he hath broken the force thereof with a *Distinction*, on namely, That they succeed in power of *Episcopall* Order, but NOT of *JURISDICTION*; and the *Judges* thereof hee makes the *Places* quoted: which either this *Censurer* neuer read, or if hee did, the *Poet* giues him good

*Bellar. de cler.*  
*lib. 1. cap. 14.*  
*De Rom. Pontif. li. 4. ca. 25.*

*De cler. lib. 1.*  
*cap. 13. est tam.*

Horace.

good Councell Namiget Anticyras, for sure his brain wants purging.

53 The *controversie* canvazied in that Chapter which hath the *affirmative* proposition is, *Whether Bishops and Priests bee equall or no?* that they are not, but that *Bishops* are *Superior* vnto them, *Bellarmino* shewes three waies, First, in respect of *order*; Secondly, of *Iurisdiction*; Thirdly, of the *principalitie* and *precedencie* in all ancient Sessions and assemblies of Priests, Having ratified the first (for *Episcopall ORDER*) he comes to the second, concerning their *Superiority in JURISDICTION*, *Quod ad secundum, &c.* For confirmation whereof, he brings his first argument from the *Analogie* and *pattern* of the Priesthood in the old Testament; but the second reason he fetcheth, is, for their power of *Iurisdiction*, out of the new Testament: because they have *THE SAME* which the Apostles had, Nam *episcopos Apostolis succedere*, that Bishops doe succede the Apostles *THEREIN*, is not one manifestimonie alone, but *constanter docent omnes patres*, saith hee, all the Fathers doe hold it with one consent, without varying in themselves, or differing from others.

54 If hee stand vpon the other place where the *negative* is, there indeed the *Cardinall* (driven to his shifts) is forced to coine this distinction (but how vnfortunately, he, whose name (though dead) like *Zisca* his Drum, is a terror to *Bellarmino*, doth at large discusse:) but yet that salues not the *Contradiction*, but makes it greater; for therein hee sheweth that hee manifestly opposeth both himselfe and all the Fathers: for in *superioritie of Iurisdiction*, Bishops (by the testimonie of all the Fathers) succede the Apostles, as himselfe confesseth, proueth and approoueth in this place.

55 The fourth is concerning *Iudas*; of whose qualities to discusse, whether hee were *in* before his Election, or made good by the choice, and how long he continued so; whether (as *Tertullian* saith *ad locutorium officium*, till hee

*Vitaker de  
Rom. Pontif.  
Qu. 8. contro.  
4.*



Tertul.  
Brixien. straff.  
13.  
Hieron. contra.  
Pelag. 3.  
Cyril. in Ioan.  
10. 9  
Ioh. 17. 12.  
Ioh. 6. 70.

Ambros. in Luc.

Cyrl. Ierosol.  
Catec. Nazian.  
&c.  
A. 1. 1. 1. 1. 2.

Matth. 7. 23.

Prosper. sen.  
August.  
1 Cor. 3.  
Matth. 7. 27.

was made both *Alms-giver* and *Purveyor*; or till he was exasperat by his *Master* for repining at the expence; or till the first entrie of the treacherie in his heart; tis but *periculosa questio*, as the Fathers well tearme it; nor that only, but curious and frivolous, It is enough for so much as concernes *his state*, to know that the Sonne of God called him *the Child of Perdition*; and that the Sauour of the world pronounced him a *Diuel*; and for our *Decrement*, both to admire in our Lords choice his gracious kindnes, *Quip rectius erit apud nos Iudicium suum, quam affectum voluit*, That had rather appeare to faile in his iudgement, then in his affection; and by his patience also in *Iudas* his fall, to learne & tollerat, *Si de socio erret iudicium, & in eum pereat beneficium*, if in our choise of a comfort either our iudgement of him be deceived, or our benefit toward him be mis-carried to our owne hurt. The *questio* is not about his condition, but whether this in *Bellarmino* be not a *Contradiction*; that *Iudas* **BELEEVED NOT**, and yet that *Iudas* was **VERE IUSTVS, IVST** and **TRVELY GOOD**.

§ 6 If *Iust* bee taken in the larger sence, to name him, a righteous mā, that is so *quo ad presentē Iusticiā*, for the time that he doth some actions of a *Iust* man (as some write that *Iudas* did) thē he & *Saul*, & *Cain*, may be so called, & the contradiction wil not be harsh; for hypocrits & Infidels may doe as much; yet the *Philosopher* in the light of nature, wil not admit, even that title to be giuen, vnlesse a man doe *in ista iuste*, that his actions proceede from a good ground; and be directed to a good end; but our Sauour notwithstanding all their preaching, *Devils casting*, and miracles whatsoeuer, calls such *Iust* men plainly *workers of iniquity*, because all those without faith, are (as *Prosper* speaketh) *falsa virtus in optimis moribus*, the shining of *Saint Pauls* Gould vpon *Saint Mathewes* sand, making a glimmering shew without sure ground. But the ioyning of the aduerb *verē*, that he was **TRVELY righteous**, & **CERTAINLY good**, and yet **NOT beleene**, makes it a *Contradiction* incu-

incurable, because he cannot be *rectus* (saith Saint Bernard that is, *VERE iustus*), which diuides those two in himselfe at the same time.

57 For the workes of a Christian must bee *Sacrifices of Righteousnesse*, saith the Prophet; a *Sacrifice* it cannot be vnlesse it be offered, saith *Chrysostome*; the *oblation* is by *action*, which makes it acceptable to God and before men, saith our Saviour; acceptable it cannot be except it be *living* saith the Apostle, *Faith* giues it life: seuer these two, *Righteousnes* from *Faith*, the *Sacrifice* is but *munus mortuum*, a dead present; take *Faith* from it, 'tis but *Corpus exanimis*, a breathlesse lump: *non est profecto RECTVS, qui tam NON RECTE diuidit*, saith Saint Bernard, he that of-freth such a diuided sacrifice, had as good *knetch a dog*, saith God by the Prophet: bus *Iudas* beleeued NOT saith *Bel-larmine*, therefore he could not be *VERE iustus*; for be-ing without *Faith* he was without Christ, *Et quicquid in te est sine Christo, Satana est*, saith *August*: because without *Faith* 'tis impossible to please God; and whatsoeuer is not of *Faith* is *Sinne*. All this the Epistler takes vpon him to cure with a short and present remedie, and that is, „ by *Equiuoca-tion of Times*, for in THE BEGINNING (saith he) „ *Iudas* BELEEVED, and then hee was TRVELIE „ good; but after that, he fell both from *Faith* and goodnes.

58 Yet well fare an old acquaintance, a friend at need; *Equiuocation* hath a facultie to make treacherie and *periu-rie* appeare no vices; *Iudas* and *Iesuites* to behonest men: but yet he that wil make a concord of a iarr by *distinguis-hing times*, should particularize the difference into their se-uerall seasons: which the Epistler did wel to omit, because he could not doe it. For though it be but a coniecturall calculation what in that time should bee spoken ( there being no direct place of Scripture for it) yet to iustifie his *Euation*, he should haue taken that course, or haue sought some other remedie. But if Scripture might determine, it is probable rather, that *Iudas* N B V E R beleeued, and take

no

Can. 5. ca. 24.

Psal. 4.

Chrysost. in

Rom. 2.

Mat. 5.

Rom. 12.

Abac. 2.

Vbi supra.

Eccl. 66.

In Iohannem.

Hebr. 11.

Rom. 14.

Mar. 16.

De Pontif.  
Rom. li. i. ca.  
12.

Ioh. 6. 69.

Ibid. ex Chrys.

Ioh. 6. 64.

Gen. 1

Ioh. 1.  
In Ioan. 6.  
Mat. 4.

no other but that very place which *Bellarmino* quotes, for the time of his *un-beleeve*, namely when *Saint Peter* made that confession, *Tu es Christus* &c. which was not long after our Saviour had begun to shew himselfe by preaching and miracles vnto the world: which because it was new and fresh, it raised an admiration and extraordinary fame of him, concerning which our Saviour then made an inquiry with his Disciples, (for long continuance of any thing, ilakes the wonderment, and makes the wings of report to flag) yet euen *T H E N* *Iudas* beleeued *N O T*, saith the *Cardinal*: nay before that time (as some in their *Harmonies* doe place it) when *S. Peter* in the name of the rest, made that profession, *Nonimus & Credimus*, *WE know and beleeue that thou art Christ the Sonne of the living God*; the opinion of some Fathers is, and *Bellarmino* approves it, that he spake not then in the person of *Iudas*, nor that *Iudas* his heart did agree with *Saint Peters* word, nor gaue his consent to that *nos Credimus*.

59 When was then that *BEGINNING* wherein the Epistler saith, *Iudas beleeued*? There is a place auailable (at least probable) for the contrary, that there was no *beginning* of his *Beleeve*, for the Euangelist saith, that *Iesus* knew from the *BEGINNING* which they were that *B E L E E V E D N O T*, and who should betray him: which *beginning* take it either for *Moses* his *Bereishah* a *beginning* temporall, the Incarnation of our Saviour; or *Saint Iohns* in *Principio* his *beginning* without *beginning*: (for *Tolet* referres it both waies) or *Saint Mathewes* *exinde* when our Saviour began to preach and chose his Disciples, hee then at all these times knew who beleeued not, and who should betray him: the not beleeuing he puts in the present tense (as if he should say, hee then knew who did not presently beleeue, not who should or would not beleeue) and this hee imputes to all the flinchers that forsooke him; but vpon *Iudas* hee laies a double load, both of a *present incredulitie*, and of a *future Treason*: & both these he knew to be the *beginning*,

(c1)

scil. that *Iudas* did not beleene, and that he would betray. Yea, it seemes that *Iudas* beleened rather in the *END* then in the *beginning*; for, with the Halter in his hand he confessed more then when hee had the bag in keeping, namely that the blood which hee had betrayed was innocent and guiltlesse blood. If the *Censurer* had had but the shadow of such a place for *Iudas* his beleefe in the *beginning*, we should haue heard of it with a *Triumph*, as of *Nicholas* *Dedconship*, and *Saint Pauls* *conuerfion*.

Mat. 27. 4.

60 But grant it true that he did beleene at the first; was his faith *FORMAT A*, that which is formed by grace, and worketh by loue, and is the true life of a iust man (*Iustus ex fide uiuit*)? Surely in him which hath that, saith *Aquinas*,  *nihil inest Damnationis*, for being once had, it cannot bee totally and finally lost; nor is it more separable from him; then the essentiall forme of any thing from the subiect which it denominates. Was it fides *INFORMIS* a generall apprehension, an *Historicall Faith*? (as it was indeede) that could not denominate him to bee a *Iust man*, much lesse *VERE Iustum*; for such a *Faith* is common both to vniust *Hypocrites*, and vniustified *Reprobates*, and in sound Diuinitie *NO Faith* at all.

Abac. 2.  
In Rom. 14.

61 And so much for the *Contradictions*; for here the *Censurer* thought good to leaue with his fellow *Iudas*; transmitting that of *Antichrist* to the *Cardinall* himselfe; with the rest of the *Antilogies*. The wisest part that euer he plaide, for these are no matters of State; but being points of *learning* (and so out of his element) he is weary of them. Yet, least he should seeme to doe it for want of skill, he giues a double reason thereof: First, „*That hee should WRONG the Cardinal*; tis very likely, for if *Bel-larmine* can vnderstand what great paines, and little skill this *Emperike* (the *Romanes* were wont to call such, *Medicos Parabolanos*) a true *Mountebank*, hath bellowed in binding vp his wounds, thus loosely and vnfaouirly, hee

Cod. de. Episc.  
& Cler.

1. Cor. 2.

Horace.

Eys. Chilli.

will take vp the old orison for euer after [*a Medico indocto libera nos, &c.* Secondly, „that he should wrong himself; that's as true also; no man knowes what is in man better then the spirit of man which is in him; and it is a point of wisdom to discern,

— *quid valeant humeri, quid ferre recusent.*

The *Cumman* creature strouted it a while in a Lions skin, but feeling it too vnweldy for him, and how ill it became him, he cast it off with some shame, but for his ease. Father *Parsons* is wise, and knowes himselfe to be a more fit instrument to kindle *Contentions* in *States*, then to reconcile *contradictions* for a *Cardinall*.

62 And therefore frō his *didacticall*, we must now follow him to his *Historicall* skill. For, his Maieſtie, to giue some answer to that *Sarcasticall* obiection of *Bellarmino* concerning that imputation of *CAVSELES FEARE*, for that no Christian King is, or euer was affraid of the Pope, sheweth by diuers instances (ancient and modern) what other Emperors and Kings haue done, who in feare of him haue vndecently stooped (whether voluntary by themselves, or *compulsively* by meanes) to the Popes proud insolencies. In citing whereof, this *Censurer* saith „ *Hee finds such a deale of exaggerations, wrestings, additions, and insincerities; that he is not able to refute them;* and yet that he may confute them, he begins at the wrong end first, scil. with the Example of King *Henry* the fourth of France that now is.

63 (For this you must know to be *Parsons* veine, if it be matter of ancient Story, whereof there are substantiall Testimonies, by authority of Writers, (their own specially) that hee casteth off, as the fellow in *Asbenau* did his spectacles, *these are too true for my false eyes*: his Rhetorike cannot there rōule, to add, or deprave, or detort, or defalke, because hee shall be espied: but if it be a moderne storie of any thing lately done, and that at *Rome*, then hee cries with *Cato* when he had got his sword (though there with

Plot:

with he killed himselfe) now I am mine owne man, and where I would bee; wherein, if there bee any thing that may touch the Popes *tranny*, all the excuses, blandishments, extenuations, and pretenses that may be, are heaped together for the qualifying thereof; for hee may safely doe it, in that there is no author extant to controule him, & the eye-witnesses at Rome must vnderpin any tale for the Apostolike credit.)

64 And that made him begin with this particular of the French King, whome his Maiesly (for a demonstration of his feare, in regard of the Pope) instanteth, that to haue the excommunication reuoked, he suffered his Emballador to bee WHIPT at Rome for penance, Which, the Epistler, hooteth at for a manifest vnrath, and pro-  
,, pouns it to be laughs at for a monstros assertion, and which  
,, willouerthrow (in his Mathematicall imagination) the  
,, PVNCTVALL fidelity of the rest: for that there are  
,, eye-witnesses, at Rome, which can testifie that the Embassa-  
,, dor was not WHIPT with a Rod, but a white WAND  
,, was laid on his apparrell SOFTLY, in token of submitting  
,, himselfe to Ecclesiasticall Discipline. Which answer of his  
hath more disgrac'd his Holy Master, then his Maiesties  
assertion: for was it not for penance that the Embassador  
was so ceremoniously strooken? and is not penance the severest  
part of Ecclesiasticall discipline? *veniam ad vos in virga* was  
no sporting threat of the Apostle. If in a ROD there bee  
Seuerity, wherein was it shewed? the end of Church Disci-  
pline (by Saint Pauls rule) is the very same which *Vege-  
tius* giueth for warre; *Vt ad omnes METVS*, ad paucos  
*PEN* Aperueniat: that all which behold or heare of it may  
FEARE, and that some may S MART. Who felt it here?  
the King himselfe at home, HE felt it not: his Embassa-  
dor had a wand SOFTLY laid on, that smarted not. To  
giue Offices by white wands, is an ancient ceremonie in  
great states; and to holde a white rod in the hand before  
the Congregation, as olde a ceremonie in penance: but

1. Cor. 4.21.

1. Tim. 5.20.

Deve militar.  
lib. 3. cap. 4.



Exod. 4.

that the rod of ecclesiastical Discipline, should be turn'd into a *White wand* *SOFTLY* laid on (as if like *Moses* stasse it might bee a Serpent when hee list, and a rod when hee would) that's such a *Metamorphosis* as neither primatiue Church, or ancient father euer dream't of.

Mat. 6.  
Eph. 5. 29.

65 But heereby a man may coniecture what the *selfe-whipping* of the Iesuits and Romanists is; for they which are so *tenderly kinde* vnto their publike offenders, such as will stand out to *excommunication*; will they not say to themselves, when they haue the *whip* in their hands; as *Saint Peter* to his Maister, *parce tibi, bee good to your selfe, Sir; for no man euer yet hated his owne flesh, but nourished it;* which is a better place of *Scripture* against *selfe-whipping*, than the Pope hath any for turning the *Rod of Correction*, into a *wand of Ceremony*.

Plin. nat. hist.

66. His Maiesty therefore did the Church of Rome more credit than it deserueth, in calling it *Whipping*, which is the originall & true forme of *Displing*, whereof the wand is but a ymbole: for who would thinke that the Pope, & a Conclauē durst dally with Church discipline, & make a mockerie in a dumbe shew of Ecclesiasticall penance! & which addes to the sport, that *Penance* should be performed by a *Proxie*; which makes it a more ridiculous ielt, then that Assertion of his Maiestie to call it *whipping*. In Temporall affaires, for message or imploiment, *Kings* are to haue their Embassadors, to whom what honor is done, or disgrace offered, the *Kings* in person doe take it as done vnto themselves: but that they should haue Embassadors to be *displed* for their Masters offences (as they vse to tame *Lions*, by whipping *Mastines*; or to chastise *Kings children*, by correcting their *play-fellows*) is a childish act, and the ready way to weaken the strongest *Sinew* of the Church, and to bring all Religion into Contempt.

67. But were it *Wand* or *Rodders*, *lashing hard*, or *laying on soft*; the name which his maiesty giues of *Whipping*, is iustitia-

inliffiable: for to call a *figurative presentation* by the proper tearme of that which it expresseth, is neither absurd, vntrue, or vnusuall, either in humane or diuine learning; *Significantiæ & significata iisdem vocabulis consentiunt*, saith S. Cyprian. Moses called Aarons Rod, while it was a *Serpent*, and then deuouring the rest, by the name of a *Rod*, and not of a *Serpent*; and (which fits this *Tragicomicall* play best) the Poets, bringing *Hercules* vpon the stage, do call that which he hath vpon his shoulders, and is but a light compound of painted cloth and reed, by the name of his *Club*, and describe it for the *weight*, *compasse*, and *stiffness* thereof: So also this *asserion*, that the sending of his Embaſſador to be thus handled in his stead, argued THAT *Kings feare* and the *Popes tyrannus*, is PVNCTVALLY, *lineally*, and in all *dimensions* true, though the Penance were *plaid but superficially*. For that which draue the King to that submission, was nothing else, but feare of those vsuall *Earth-quakes*, which concomitate the *Popes Thunderbolts*, and are the concurrent *Meteors* of the *Romish Region*, either his *Subiects Reuolt*, or *populous Tumults*, or *intestine Insurrections*, or *deſeizances of Succession*, or *personall Assaults* (whereof *Barriere* gaue him some taste, and *Chastile* another, as the *Priests* declare at large.)

68 Neither was the *Popes* ouer-awing *Surquedry* any whit the lesse, that the *smarting rod* or *whip* was turned into a *wand*, or *yrking* into *stroaking* (a change which *French Crowne* might easily make) no more then *Galba* his cruelty, when, being intreated for a *Gentleman* condemn'd, that he might nor die the death of *ordinarie Male factors*, he willed that the *Gallowes* should be *dealbata*, *whited* & *coloured* for him, *quasi solacio & honore aliquo poenam lenaturus*, as if the painted *Gibbet* might adde solace and honor to his death. Neither doth it *allay* the *fearefull* submission of the King any more, then if a *Magistrate* of a *Corporation*, who for some great offense is *inidined* (and all his *Successors*) to take their *Oath* with an *halter* about their neckes,

Cypria de vnctione. Chrysm.  
Exo. 7. 12.

Catechism. Feſuit. li. 3. cap. 3.  
& 6.

Sueton in Galba. cap. 4.

in token of their *submission*, should obaine the fauour to haue the *Rope* changed into a *Ribben*; the *silken lace* shewes their seruile homage, no lesse then the *bus pen balter*. For the principall end of *Discipline* is *SHAME*, the *smart* is not so much; and *that* was as great and as famous by the wand laid on, as if it had beene the *last of Rods*: yea more terror would it haue stricken into *Christian Princes* (since they will needs stoope to such indignities, and debase that three-fold Image of God in them; in their birth, of freedom; in their baptisme, of *Christianitie*; in their place, of *Souereignty*) and more credit for the Popes discipline to haue it done in the right kinde, and vpon the offenders owne body; for the Kings of *Israel* and *Nineue* did the penance themselves: and more wisely had this *Censurer* and his Master *Tortus* done, to haue let his Maiesties word of whipping passe vncontrouled, that the world might haue known, that the Pope will not suffer the contempt of his fearfull *Anathema* to be redeemed so easily (I will not say so cheap) with the tap of a Wand, vpon another mans cloke that neuer offended. But heereby *Christians* may see, that in *Rome*, as the *Sacraments*, so the *Discipline* is made but a meere pageant; they to allure the senses of carnall men, this to fill the *Treasury* of an insatiable Priest: both of them to establish the monarchie of an outrecuidant Pope.

69 But be it as it was, whether a *Mummers* or a *Penalitie*, his Maiesties assertion is true, that the Pope draue the King into that feare, which made him send his *Proxie* to *Rome*, there to be displed for him. If the Pope commuted for gold, that neither qualieth his *Tyrannies*, nor the *French Kings* fearefull submission: for it was as much on either side, as in the cause of King *Henry* the Second of *England*, who felt the very smart and roddes vpon his bare skynne in the Church at *Canterbury*; which is the last, but two, of the *Examples*, that his Maiestie giues, and the second in order which this encountring *Censurer* insists vpon: (for of the *French King* his great Grandfather berued by the Pope of

of halfe the Kingdome of *Nauar* (which is the next vpward in the *Apologie*) therein he is *husb'd*.)

70 From which *yrking Penance* this *Epistler* would „ faine ridde the Pope; first, by *Houedens authoritie*, who „ *beueth the contrary*: and secondly, by *Baronius*: (cited 1- „ right for the *Auhor*, but not quoted truly for the yeere) „ who refuses it as a fraudulent narration: both of them argu- „ ing it to be the Kings **VOLUNTARIE CHOISE**. So<sup>t</sup> then, of the Kings *Body* (sacred by holy vnction) that it was whipt by the *Clergie* there assembled, with 40. stripes more or lesse, there is no question, so many *Stories* con- curre therein and accord; and *Baronius* himselfe (out of diuers) confelleth and commends the same, comparing the *lashes* with the *Apostles stripes*, mentioned by *S. Paul* himselfe, and auoucheth out of one *Authour*, that they were aboute 80. But whether the *Penance* were *Voluntarie*, or *inoynd* the King, who maketh the question? His Ma- iestie moued it not, neither saith any such thing; onely repeates the *Fact*: and yet had hee so said, there are great *probabilities* to confirme it; for the *Cardinals*, who were sent from the Pope to examine the murder of the *Arch- Bishop*, besides **THAT Inunction** which is in the *Charter* of *Absolution* (as the *Censurer* calls it) commaunded him other *Penances*, not there specified. *Genebrard* insinuates so much, when he saith, *Iniunctum est, INTER CÆTERA, specie pœnitentie, &c.* It was enioyned vnto them, in token, or for the manner of his *Penance*, this, among **OTHER THINGS**; what were they? *que ad communem audiēti- am non peruenierunt*, which came not to **P-V-B-L-I-K-E** notice, saith he that writes *Beckets* life: After the Kings humble promise for penance, saith *Platina*, *additum est*, it was **A D-DE** *moreouer*, that hee should doe this or that; it seemes the *Inunction* went first for his *Corporall Penance*, and the addition followed for *Romes satisfaction*. But the *Legend* of *England*, if it haue credit (he was a *Papist* sure that wrote it) saith, that, ouer and beside those *publicly* noted, the *Le-*

*Baronius*, *Anno*  
1174.

*Houedens*.  
*Matth. Paris.*  
*Legend. Angl.*  
*Nubrigens. &c.*  
*Ex. Vbis supra.*  
*2. Cor. 11.*

*Anno. 1174.*

*In vita Thom.*  
*lib. 4. cap. 5.*  
*In Alexand. 3.*

gats

Legend. Angl.  
fol. 292. de S.  
Thom. Cant.

Newbrigenf. lib.  
2. cap. 25.

Mat. Paris.  
in Hen. 2

Polydor Virg.  
in Hen. 2.

gats priuily enioined him fasting and Almes, and OTHER certaine things; and that the Kings answer was to them, *Ecce Domini Legati, CORPVS meum in manu uestra est: Loe Lords Legats, my BODY is in your hands, whatsoeuer you INIOINE, I am ready to performe it*: or, as another reports it, who lived in those times (whom Barokius cites and approues therin) the Kings answer was thus, *Disciplinam non recuso Christianam, I refuse no Christian Discipline, decernite quod placuerit, deuote amplectar, exequarque DECRETVM, I will deuotely embrace and performe what you'D CREE.*

71 Yet his Maiestie charged not the Pope thus farre, but shewed that the cause of this *deiciion* was the Kings feare of the Pope; wherein the most Authors concurre. For the Pope was so enraged against the King about the death of Becket (that most vnthankfull Prelate, wholly made, and raised only by the Kings grace) that when the king had sent his Embassadors to Rome to cleere him of the guilt, either by command of it, or consent to it, the Pope would not admit them to his Kisse, not to his Feete, not to his Sight: and being sent the second time, the Cardinals entertained them with words only, no other welcome; but so farr they were from being admitted to the Popes audience, that he was determined (hauing the consent of some Cardinals) vpon Maundy-Thurday, then at hand, to haue ACCVRSED the King by name at the high Altar, and to haue interdicted his Realme, had not some other Cardinals assured the Pope, that those Ambassadors were sent of purpose to take an Oath, both to cleere the King their Master from that murder, & also to signifie that he would obey whatsoeuer the Pope & his Cardinals should enioine him: which notwithstanding the Pope was so farre from beleueing, *vt etiam contra atque illi dixerint*, that, being perswaded that all things were cleane contrarie to that which they auowed, hee sent his Legats into Normandie, with full authority both for examination of the Fact, and

*mandate*

mandate of Satisfaction by penance. This was all that his Maiestie intended, and which he vnderooke to specifie; that it was the *fiare* of the Popes *Interdiction*, that made the King thus to stoope, and *deiect* himself; which because the *Censurer* could not controle, hee frames a *Question*, where none needs, *Whether the Pope INIOINED the WHIPPING Penance, yea or no?*

72 For the third Example of the Emperours lying *agroose* vpon his belly, & the Pope treading on his neck, without further answer (and for his own ease) *he remits* us to *Baronius* (as in the *Contradictions* hee put vs off to *Tortus*; for these are his two *Oracles*; *Baronius* is his *Phœbus*, but for *Storie*, and *Bellarmino* his *Apollo* for *Doctrine*) who by many reasons and authorities hath refused this, as hee saith,

73 — aut me *PHŒBI* cortina fefellit, hee should haue said. for *Baronius* brings not one authority to *confute* it, nor any reason to *discredit* it. Hee takes, indeede, a great deale of paines, to set down the whole proceedings with the circumstances, in that conclusion of peace betweene the Emperour and the Pope at *Venice*, out of an *Author* chosen to his owne humour (if there be any such) for it is out of a *Manu-script* in the Popes *Librarie*, of one *Romwaldus*, not yet extant in view, & for ought is known, may as well be *forged* as true. And is not this good dealing, when there are so many authors of credit in *print* to auow the Story, one *Manu-script*, *uncoth*, *obscure* *Writer* must encounter the credit of them all, cited by *Baronius* (a very sincere *Relator*, no doubt) to salue the reputation of his *Masters* *Holinelle*; *Stapleton* insults vpon *Deles Whitakers*, for citing a *Manu-script*, and calles him (euen for that) a *Barbarous* *Diuine*, and seemes to bee eagerly angry with any that take that course. But why should not *Bessarion* a *Cardinall* carry as much authority, who auoucheth the same, and hath for his warrant (as *Baronius* confesseth) *ancient Monuments*?

*Iuuenal.*  
*Anno. 1177.*

*Author. Eccles.*  
*defens. lib. 3.*  
*cap. 19.*

*Vbi supra.*



*Council. tom. 3.  
par. altera. p. 1.  
1345.*

*In Censur. O-  
rient. annotat.  
in cap. 13. sect. 6.  
Psal. 91.*

*Socolowi. ibid.*

*Girolam. Bardi.  
victoria. Naval.  
impress. anno  
1584. cum pri-  
uilegio.*

74. Yet wellfare *Binius*, in that hee professeth hee knoweth no more but O NE *Author*, that is, *Nauclerus*, which writes this *Storie*; but thereby to inferre such a necessity of *fabulosity* vpon the report, as hee doth, shewes him to be more *peremptory* and *partiall*, then *iudicious* and *learned*: since that (besides *Nauclerus*) there are an heape of *Witnesses* in print, all concurring in the truth thereof; as *Petrus Instimianus*, *Philippus Bergomensis*, *Papirius Maso- nus*, *Alphonfus Cyaconius*, &c. and (of all other the most forcible) *Gennadius* the *Patriarke* of *Constantinople*, who doth particularize the *Fact*, with the manner of *Conculca- tion*, and the words therewith vttered out of the *Psalme*, *Thou shalt goe vpon the Lion and the Adder*, &c. with the *Emperors* answer thereunto, and the *Popes* reply vpon it.

75 If exception betaken against *H I M*, as if of *envie* or *malice* he should speake it (being of the *Eastern Church*) it is in that his *Traçtate*, which of purpose he made for the extolling and magnifying of the *Popes Primacy*, diuulged, not by any *Protestant* Writer, but put into the *Oriental Censure*, dedicated to *Gregory* the thirteenth, translated by *Socolonius*, with his *Annotations capitular*, and *Fenar- dentius* his notes *marginall*; premised with this reason of affixing *Gennadius* his testimony to that Booke, *vt & istorum* (that is, the *Protestants*) *& aliorum oculi confodiantur*: & eu en in that piercing *Traçtate*, which should thus dig out their eyes that would abase the *Popes* sublimitie, is this *Storie* (with all the circumstances) alledged for the aduancing thereof. If *H I S* credit sway not, what say they to a *Venerian Historian*, who wrote in *Italian* the full discourse of the *Sea-fight* between the *State of Venice*, & *Ortho* that *Emperors* sonn? a *partial* Writer for the *Pope*, bitter against the *Emperor*, and a ranke *Catholike* (as *Rome* intitles *Her Professors*) who describes the manner of that *Conculcation*, and recites the words vttered by both the parties, only differing in the *Popes* alledging the text of the *Psalme*: for others repeating it (as in the *Scripture* it selfe)

(sete) in the second Person; THOV shalt walke, &c. HE for the Popes glory, makes him pronounce it in the First, *Ambulabo, I shall or will walke upon the Lion and the Adder.* Notwithstanding all these, wee must appeale to *Baronius*; to whom if we should goe for trial (let all things be *unpartially* weighed) the Relation of so many Authours will be more *probable*, then the omission of that particular (by an obscure corner-creeping Relator, presented like a Puppet to speake what his *Prompter* will haue him; yet therein lieth his maine force of argument) will be *unavailable* to the contrarie.

76 For first, in his entrie to that Narration, hee much bewaileth the blending and *mingling* together of truth and falshood, by diuers *Historians*; & giues a *Caveat*, that men should not bee carried away *Numero*, but *delectu* *testium*, by the number, but by the choice of witnesses, (a good warning, if followed by himselfe, and in this very case:) but this argues that *something* appeared to him in his reading about this matter, that did *disfast* him, as making *little* for his Lord, the Popes commendation. Secondly, in his *censure* of the Storie it selfe his argmmments are all (without wrestling) easily *retortible* against him; as first, *Ronwaldus* who was present at the *Acts*, and wrote the storie, dooth NOT MENTION it; a weake reason: for a narrative discourse, is no forcible confutation, and an omission of a circumstance by One single man, falsifieth not the credit of many mens Relations; and to argue from authority *negatively* is but a silly peece of Logike: three Euangelists omitte the storie of the *repeming theefe*, yet is Saint *Lukes* narration, & the theefe his conuersion truly vncontroleable. Thirdly saith he, *If the Pope had so done, it had beene an action monstrous for the vnseemlinesse, wonderfull for the strangenesse, singular for the Novelty*: therefore the more becoming and likely for the Pope, who, being THAT *Antichrist*, exalts himselfe aboue all that is called God. Fourthly, that had beene the way to haue exacerbated the

Luc. 23.

Emperor, and driven him from penance, saith he. True, but rage expels discretion, and renenge admits not of religious Cautions; the Pope was then thorowly incensed; for hauing taken Venice (in a Cookes habit) for his refuge, and being thither pursued by the Emperor, and hauing fast in custody the Emperors Sonne, who (contrary to his Fathers Commandement) fighting before his time limited, was taken captiue; 'tis most probable, that (hauing gotten this start) by the Sonnes restraint, he would handle the Father somewhat courly, vpon his former pursuits, and this present aduantage: as Hawkes seize vpon those fowles with most eagernesse, which haue put them to the longest flight, and the oftneft retriues. For had not the Emperor, vpon the sonnes intreaty, and tendring his present state, yeelded to the peace, hee must haue returned a Childlesse Father. His fifth argument, which is by admiration of Gods providence (for stabbing and trampling vpon Kings is al now reierred to that lofty Common-place) that could make so CRUEL A PERSECUTOR, who had set vp an Anti-pape thrice, and promulged DEADLY EDICTS against the Popes autoritie, should bee brought so LOW, as to hold the Popes STIR-VP after the Reconciliation, makes it more likely that the Pope would debase him yet more vilely in the very Act of his Submission. Sixt lie, his Insultation vpon the Emperor in those high termes and vnfitting comparisons, do make for the punctuall truth of the Popes Conculcation: for if Baronius, being but a Cardinall, a Story-writer, and a Library-keeper, cannot (without indignation) passe his Censure of the Emperor, now dead 500. yeeres since almost, nor forbear to call him Tyrannicall Persecutor, comparing him to Pharaoh, to a roaring Lion, and to Iobs Leuiathan (that is, in Gregories morall, the Dinell) calling him the King ouer all the children of Pride; it is most probable, that the Pope himseife, who felt the rigor of the Emperors puissance, & was but newlie Stripp'd of his Cookes apparell (not at all from his choler and

and former terror) would, when hee had him at his feete (kissing and licking them, as *Baronius* himselfe confesseth else where, and triumpheth in it) not Ricke to compare him to a Lion and a *Basiliske*, hauing a Text (as he thought) fit for it, But *that* which he addes, of the *Emperors Revolt after Reconcilement*, is an inuincible demonstration, that either the former *Submission* was forced and *involuntary*, and onely in respect of his Sonnes redemption: or that hee was in deede (though for the time he suppress it) *exasperate* at the insolent *Conculcation* and *usage* of the Pope in the acting of his penance.

77 And so much for that *storie*, and *Baronius* too; vnto whom the *Censurer* remitting vs, (if his authoritie be so irrefragable) it hath wrought vs this benefit, that we shal abridge the next Instance which his Maiestie bringeth, of the *Popes putting on, and striking off (with his foote) the Emperors Diadem* at his Coronation. For howsoeuer this silly „ *Antapologer* would glide it off, because it hath but two „ *Testimonies*, one borrowing it from the other (that s more by one, then the *Lybrary-Cardinal* brought to confute the former stories) yet *Baronius* assumes it for a truth, & grace it with a *Symbolical Hieroglyphik*, expressing what the Pope should meane in dooing so: but still all this makes for his Maiesties purpose and argument, that both the *Emperors* did what they did, in awe & feare of the Pope.

78 The next instance which his Maiestie bringeth, is of *Philip* the Emperor, elected against the *Popes* liking, in the minoritie of his Nephew *Frederick* the second. And that the Pope liked him not, there are two proofes; first his proud threate, that either HE would weare no *Miter*, or *Philip* should weare no *Crowne*; Secondly, that hee set vp *Otho* the Duke of *Saxony* against him, whom hee abettid in his pursuite, and crowned him after he had *SLAINE Philip*. This in two words, breefely, but smartly the „ *pistler* calleth a „ *MEERE SLANDER*, because „ not *Otho* the Emperor, but another *Otho* of *WHITTE*.

*Ibid.*

Anno. 1191.  
1667. 10.

Fascic. tempor.  
an. 1204.

Naucles. Gen.  
41. 1208.  
Krantz. Sax. lib. 7.  
cap. 39.

1. Reg. 21. 19.

Pro. 26. 25.

„ SP ACK, a P R I V A T E man, did S L A T him. Mistaking of a person, where two of one name concur in the same storie (if it bee not wilfull may bee censured for a negligencie, but not improoued to a Slander. And who so reads that history of Garboile caused by the Pope (for therein all that write, consent) may easily be deceiued in the two Othoes; neither of them both being a priuate nā the one Duke of Saxonie, the other a Count Palatine, or (as some will haue him) a Landsgrane: both of them espoused, to one and the same Daughter of Philip, & each of them so neere allied to her, that they could neither of them lawfullie marrie her: which circumstances considered, 'tis an easie matter to mistake the word, *ab Othone dolose interfectus*, hee was deceitfully S L A I N E by O T H O; and without attentiuē diligence, hard to say vnto which of them both to ascribe it.

79 But yet his Maiestie is not so incurious in perusing stories, as to commit euen such a slip: for hee did not say hee was slain by Otho the Emperors H A N D S, but that Otho S L E W him; which may bee referred to his meanes as well, or rather then to his hands: euen as when Ehab reprooued Ahab about the death of Naboth, and asked him with indignation, *Hast THOV S L A I N E* and art so taken possession? when as Ahab meddled not therein, further then consenting to his wifes wicked plot, (if so far:) did the Prophet thereby reprocue him as the Affer or as the procurer thereof? And that it was by Otho the Emperors vnderhand meanes (as things then stood) there are strong presumptions: First, their hatred in pursuite each of other was for an Empire: Secondly, it issued out into blood, and with open & ofen battailes eagerly followed, still with Otho his overthrow and disgrace. Thirdly, their Reconciliation was but fresh and newly made; wherein, by Salomons rule, there is not much trust to be reposed; for hatred (of an enemy reconciled) is easily couered by deceit, and his faire pretences doe vsually conceale Seauen abominations,

minations: Fourthly, one condition in the peace was, the continuing of the Empire vnto Philip, *DURING HIS LIFE*; and such *Tearmers* are quickly dispatch't; especially (which is the *first* presumption) when the second condition was, that *Otho* should bee his *NEXT* (successor: for hope deferred is an affliction to the Soule, saith the wise King; and where there is but *One* life in the way to hinder from a Crown, the afflicted soule will seek her ease, by what rideance soeuer, *Si violandum est Ius*, hath too current a passage in euery age, especially where *Coronation* and *Possession* haue preceded, and blood hath bene spilt for the keeping of it; which was the case of *Otho*.

80. Adde to these, that long after this new agreement, *Philip* was slaine; and what fitter instrument could *Otho* the Emperor vse, then *Otho* the *Palatine*? for, though *Philip* espoused his Daughter simply vpon *Otho* his conditionate successor (as a pledge for more assurance of his life and peace,) yet the *Duke* knowing that by alliance hee could not marry her, and assured that the *Couns* (to whom shee was before betrothed) would be enraged at this *Slaw* and mockage, tooke her the rather for his spouse, as the means to shorten her fathers life, and hasten his owne way to the *Crowne*, by the *PALATINES*, reuenge, whereof he needed not doubt, the nature of the man being so irefull and bloody, as all that write of him doe obserue in him. For thus *Otho* saw hee might bee rid of two obstacles at once *Philip*, that stood in his way for the *Empire*; and the *Couns* also, whose life must needes be an eye-sore to him, as hauing a kinde of interest in his wife, before by promise assured to him. And this may truly iustifie his Maiesties assertion, that *Otho* the Emperor *SLEW Philip*; as King *Dauid* did *Uriah* by *Trebery*; though neither with his owne hands, nor to the worlds knowledge; and yet *Nathan* told the King that *HE* had slaine him.

81. But not to let it passe so; there are not presumptions only, but authorities also to confirme it. *Nic. Ciferus* (who

*Signius de reg. Italiae lib. 15. Anno. 1207.*

*Pro. 13. 12.*

*2. Sam. 12. 9.*



Orat. de Fre-  
der. Imperat.

Conrad. à Li-  
chtenaw.

(who by his place in the *State* had easie meanes to be acquainted with the *Records* of the *Empire* ) in his *Tragicall Historie of Fredericke the second*, spareth not to say, that, not long after the peace was concluded mutually, *What by the Pope, What by Otho*, betweene them *BOTH* Philip was murdered in his Chamber and *Slaine*: If he may not passe for currant (being a *moderne writer*) what *HE* saith he iustifieth by the testimonie of an *Abbot of Ursperge*, liuing at that time, whose name being for a long while not knowne, his *Annals* were ascribed to him whom we v-  
sually call *Urspergensis*, till the error was espied and amended, and he directs *Cisnerus* to say as he doth.

82 Yea, „but the Author (saith the *Epistler*) whome „*ONELY* the *Apologer* citeth, is plaine for his murder „by the *COVNT*, not by the *EMPEROUR*. For the *Count* he is plaine; of the *Emperour* hee saith nothing. Silence omits the relation, excuseth not the guilt: neither dooth his *Maieltie* cite him for *IT*, but for that *commina-  
torie* speech of the *Pope*, that either he would loose his *Miter* or *Philip* should loose his *Crowne*. „*Urspergensis* writes „that but for a *REPORT*, saith the *Epistler*; no more did *Cuspinian* *THAT*, when he saith, that *Gregory* the seventh absolved *Henric* the fourth, before he died; and yet *Parsons* *Numb. 29.* insisteth vpon that (though but an *Heare-  
say*) as a *strong* argument to ridde the *Pope* from being reputed as a *Persecutor* of that *Emperor*.

83 „But to this *Report* *Urspergensis* addes (quoth hee) „*quod non est credendum*, which is not to be beleueed: that's not so; he saith, that what he heard was an hard thing to be related, and *U I X credendum*, *SCARCELY WOULD* be beleueed. But doeth that excuse the *Pope*, or exempt him from so saying? yea rather, it dooth exaggerate the *Popes* pride and malice, that would deliuer such a speech, which being written and *TRVE*, yet men would *HARD-  
LIE* beleue it: (not that it is any strange thing with *Popes* to vtter words, and perpetrate facts, for their *Abo-  
mination*

*m. mason*, IN CREDIBLE) he that reads that whole Chapter to the end [*De Gestis Philippi*] shall find that the Abbots *VIX credendum* was not inserted as suspecting a defect of truth in the REPORT; but to expresse the Hyperbolicall arrogancy of the Pope, as if HEE were THAT God by whom Kings must reigne or stoope at his pleasure.

*Apud Ursperg.*

84. Neither doth the Abbots relation onely, but the Popes Acts also, verifie the report. For first, that hee neuer loved Philip, in that ALL writers doe agree: Secondly, hee deprived the Arch-Bishop of Colen for Crowning him, and put Bruno in his roome: Thirdly, hee denied to giue any Arch-Bishop the Pall, nisi OTHONI inhereret, vntil hee would take OTHOE S part against Philip: Fourthly, when Philip had committed Bruno the Popes Arch-Bishop for disturbing the other, the Pope sent him word, that if he did not desist, *Gravioribus IPS E vinculis teneretur*, hee would lay soner and heavier bonds vpon HIM: Lastly, *Quamuis N Q N su credendum* saith *Urspergensis*, although men will not beleue that the Pope would vter that strangely proud threat aboue mentioned, as if thereby hee would pimon the diuine providence to his owne Will, yet he sets a Constat vpon this. It is manifest that all his life long, the POPE was an HEAVLE enemy of Philips, and his continuall opposi-  
te: yea, euen for that small time he posselt the Crowne, it was indignant Innocentio Pontifice, saith Egnatius, with the Popes dislike and heauie displeasure.

*Kyantz Saxom.  
li. 7. ca. 15. 26.*

*Baptist. Egnat.  
lib. 3. in Philip.*

*Ursperg anno.  
1198. de gestis  
Philippi.*

*Nauc. gen. 40.  
an. 1198.*

*In Philippo.*

85. But if the Pope should so speake, why is there no more to witness it but one? Naucletus (who repeats it in the Abbots words) giues a reason for it, *Quia Res est non parum odiosa*, for that it is a verie UNPLEASING and an ODIOS matter; (for truth begets hatred) and yet with all hee confesseth; that hee found the same, *apud alios quosdam*, in some OTHER Writers: but he that reads *Cuspanian* shall see the very words by him also repeated and closed with a pretie glance at the Popes charitie, and

P p

humilitie

Crantz lib. 7.  
Sax. cap. 26.

humilitie for so speaking. And now what's become of this meere *SLANDER*, which is grounded vpon such strong presumptions, as well for Philips death by *Otho* his Competitor, as also for the *Popes* Insolence in making such a proude vow: both which do still ratifie what his Maiestie intendeth, the *Awe* that *Popes* kept *Emperors* in at those times; for it was only the feare of him that made *Philip* to release the intruded *Arch-bishop* of *Colen*, and condescend to a parlee with *Otho* the *Popes* darling.

Cuspi. Fred. 2.  
Vineis. Ep. lib. 2.  
Paris. Hea. 3.

Gen. 42. Anno.  
1247.

Concil. Tom. 3.  
par. 2. vita Innocent. 4.  
De Reg. Ital. lib. 18.

86 That other of *Emperor Frederike* the second, poisoned by the *Popes* corrupt meanes in *Apulia*, whereof then escaping, he could not auoide the other by one *Mansfredus*, hired by the *Pope* to doe it, but thereof he dyed, This he calles a „*T A L E*; and a „*M A L I T I O V S* „tale; a „*T A L E*, that the *Emperour* died of the *Poison*; a „*M A L I T I O V S* Tale that the *Pope* procured it. And heerein, as thinking hee hath gotten an aduantage, Hee „spends three whole Numb. 52, 53, 54. First, That of all the *Authors* which wrote the *Emperours* life, the most parte „mention *N O* *Poyson*; and Six of them he marshalleth in the margin. Be it so; yet his Maiestie had good ground for that which he said, if some of them doe so write (for *Clockes* wil sooner agree, then all *Historians* concurre in the same relation;) but sure they, (whome his Maiestie grounds vpon) were no *Protestants*: and that he was poisoned, there are as many for it, as otherwise. *Cuspinian Petrus de Vineis*, and *Matheus Parisiensis*; of which, the two last liued in that *Emperours* time. yea, two of the authors marginated by the *Epistler*, incline that way. *Nauclerius* mentioneth the *poison*, but will not determine it; not that it was not so, but because diuers *Authors* report it diuersly, so that a man knoweth not which is the truest, saith he: & of that minde is *Binnius*, seeing the variance of writers, de mortis genere, about the manner or kind of death which hee died, But *Sigonius* is direct, and saith that in *Apulia* *UENENO* est mortuus, hee died of the *P O I S O N* in *Apulia*.

87 But all, or most agree, saith the Epitller, *that hee was* „STIFLED with a pillow by *Manfredus the Emperours* „base Sonne. Not all, nor the most, for they cannot agree either of the person, place, or kinde of his death; but graunt it true, what then? „Therefore hee dyed not of the POISON: that's no good consequent: for a mans death may be effectuate by two meanes, though one more speedy & visible. *Abimelech* was slaine by a Weman, and yet his page thrust him through: *hee* gaue him his death; he sped him. So was *Saul* said to be slaine by his owne hands, and yet an *Amalekite* rid him of his life. Certaine it is; (and therin most agree) the Emperor was *drencht* before, & had taken in the poison, *potiatus Venit in Apuliam*; but *Manfredus* thinking the time long, and fearing his reconerie, shortned his life with the pillow, which had the deathes woud before by the poison, So saith *Sigonius*, he dyed by poison, and *Manfred* was shrewdly suspected for it; by whome (it is reported) he was CHOKT with a pillow. In *Apuliam rediens UENENO* periit saith *Petrus de Vinctis*, returning into *Apulia* hee perished by POISON. *Sine morbo, sine veneno, exstinctus est*; whether by a disease, or by Poison, hee dyed, saith *Nauclemus*: And *Cyprian* agrees with them, that the Emperor recovering by the helpe of Physitions from the poison, *Manfred* tooke a shorter course with him; and (as *Hazael* serued *Benhadad* with a cloath) stop't his breath with a pillow. Where is now then the *Fabulosity* of this assertion? and what audaciousnesse is this, to intitle that for a Tale, when his Maiestie hath so many Authors (and all of them Papists) to direct him to this auerment?

88 But belike, the „malice of this tale is inexcusable, by „laying it upon the Pope, who was free from it. No Author froeth him, the onely freedome which they giue him, is their silence of him; saue onely one who acquits him thus, that indeede the *Enemius* of the Church gaue it out that the POPE HAD HIRED ONE (what with money what with Promises) to POISON him; but doth hee free him

Iudg. 9. 54.

1. Sam. 3. 5.  
2. Sam. 1. 9.

*Parisiens. ubi supra.*

*Vbi supra.*

*Epist. lib. 2.*

Anno. 1247.  
*Cypri. Fred. 2.*

2. Reg. 8. 5.

*Matth. Paris. in Hen. 3.*

Ubi supra.

1. Sam. 26. 20.

Platini Honor.

3.

Vide hec om-  
nia apud  
Vrberg.

thereby? *God knowes* saith he, *Whether it were true or no, but* *abforauit Domini Papa fama per hoc non mediocriter*, the Pope got him a FOVLE NAME by it, quoth that very Author. And the *presumptions* are very strong for it; for sure it is that the Pope hated him so extreemely, *Vt nocles, diefig*, (saith *Cuspinian*) that day and night hee deuised how to DE-STROY him: Saul not more eager in the pursuit of Dauid (yet he eyed him & followed him as the Hawke doth the Partrich) then Pope after Pope was in pursuing that Emperor, more like Devils then *Christians*, if their owne stories be true.

89 Hee is *Excommunicated* and *deprived of Crowne* and *allegiance*, vpon sleight pretences by them; hee is *procured* by them to promise in person to goe into the Holy-Land against the Turke (euen as *Iason* by *Pelias* into *Colchos* for the Goulde-Fleece) that in the meane time they might rife his Territories in his absence, and so they did indeed. The Emperor by reason of the dangerous sicknesse, was forced to stay his Iourney one year; the Pope tooke it for a dissembling, and excommunicated him for his delay; the Emperor sending his Embassadors to Rome with their *affidauit*, to make faith for his sicknesse, the Pope would not admitte them to his presence. Next yeare, to satisfie the Pope, the Emperor determined his iourney, but before his going, hee called a Counsell of his Princes to *Rauenna*: which he appointed also for the place of *Rendevous* for some of his Souldiers to attend him. The Pope caused the to be staied from that meeting, way-laying the Coastes of *Verona* and *Millan*, and tooke order that the Souldiers should be *spoiled*, that were prepared for that expedition against the Turke; which, *alas* is a shamefull thing, to speake of, saith the *Abbot* that wrote it. The Emperor being in the Holy-Land, and in battaile against the Turke, the Pope (in his absence) enters *Apulia* (part of the Emperors Dominions) surpriseth and takes it to his owne vse, & keepeth backe all *supplie* of Souldiers that should go for aide  
of

Naucles. gen.  
4. anno. 1228.

of the Emperor in that holy warre: & (which is the height of all impietie) the Emperor having performed his promise by that his iourney, requesting *absolution* from the Pope, he, not only with *contempt*, denied it, but commanded the Christian Souldiers in *Asia*, to leaue the Emperor to the *Turkes malice*; as being a publike *enemie* of the Church; and dispatched *secret Letters* to the *Patriarke of Ierusalem*, and the Souldiers there, to *Rebell* against the Emperor, as *Blondus* (the Popes soothing flatterer is forc't to confesse: And by priuate Letters (which were intercepted by the Emperor, and whereof he complains) dealt with the *Saracens* to make no truce with the Emperor, nor to deliuer the *Crowne of Ierusalem* vnto him, though hee should winne it by *Conquest*: And when the Emperour sent Letters of ioyfull aduertisement to the Pope, of his *victory* and *truce* taken with the *Turke*, the Pope threw away his Letters in *disdain*, and caused it to bee giuen out thorow the Empire, that the Emperor was *dead*; vpon which rumor, there grew a *defection* of many Cities from the Emperor to the Pope; & those valiant souldiers (the *Almaines*) which were returned from that *Christian expedition* against the *Turke*, into *Apulia*, were designed to be *slaine* by the Inhabitants, vpon this rumor.

90. „What is this (will hee say) to the Popes consent for „his POISONING? Surely they are violent inducements, that he thirsted after the Emperors death which way soeuer: for hee which would *arme* the Emperors owne Souldiers against him; cause a *treacherous Revolt* from him while he was fighting the *Lords Battles*; *betray* him into the mouth of Christs *sworne enemies*; *unmake* his possessions in his absence; *disperse false rumors* of his death, contrarie to truth and his owne knowledge; and by *contempts* and *Anathemas* do his best or worst to breake his heart: would make little account or conscience to drench him out of his life, if oportunitie and leetrecie would concurre.



Jn Fred. 2.

Matth Paris.  
in Hen. 3.Idem ibid.  
Paulo post.Cuspin. ubi  
supra.

Ibid.

91. And yet, that *presumptions* may not onely carry it, *Cuspinian* having Authors for both reports, relates the *Procurers* thereof doubtfully, but the *instrument* certainly, that *Manfredus* POISONED him, without contro-  
*versie*; *Sine ab hostibus, sine à Pontifice corruptus*: But whether corrupted by the enemies of the Emperor, or by the Pope, he will not say, but so he died. Yet the Emperor himselfe having discovered a *Poyson* intended & prepared for him by his trustiest attendants, as he thought them, vpon examination, found it to bee the *Popes* doing, and makes a lamentable complaint therof, Being very like (whether poisoned or diseased) he sent to be reconciled to the Pope; *Sed Papa laticatus est de adversitatibus suis*: But the Pope REJOICING at his miserie and distresse, refuseth to accept the offer, which made many (the Peeres of France especially) to love the Emperor, & *SVPERBIAM Servi Servorum Dei detestari*, and to detest the PRIDE of him that calls himselfe the *Servant of Gods Servants*. Not long before that, foure Conspirators were apprehended, that should have made away the Emperor, and they all confessed, that the POPE had set them on. Had *Urspergensis* continued his Story to the death of the Emperor, hee would not (as is probable by his free deliury of the former part) have spared to set downe the truth, with the circumstances of his death, more then he did the *aggreuances* about specified, offered by the Pope.

92. But what better witness and of more credit can there be, then *Petrus de Vincis*, who lived in those daies, and was continually about the Emperor; and, as *Cuspinian* saith, hath truly related the occurrences of that time? It seems by this *Censurer*, that three exceptions may be taken against him. First, Hee is but one, for *Cuspinian* borrowed what hee had for that point, from *H I M*, and none else. True, and he gives a good reason for it; because the Italian Writers (being *DELICATIORIS STOMACHI*) disdaining to read the Germane Stories (as rude stuffe)

doe

doe make many and foule *ESCAPES* in their relations; *Et multa scitu digna praterunt*, and *OMIT* many things worthy of knowledge. Secondly, they are the Popes Vassals, therefore (as Tully once said) *Gentis sua vilia silentio obrunt*, the things which may discredit their Nation, and the Head of their Religion, they passe over in silence. Thirdlie, this Epistler, in the case of Frederik the first, remits vs to *Baronius*, though but ONE, and he foists vs off with ONE *Romualdus* a *Vaticane Desk-creeper*, neuer yet extant; and he, being but ONE, must soile the credit of a whole Lurie in *Primi*, and wee must take him for good, onely because he liued in that time, and was present at the conclusion of the peace: but *Vineis*, who (being *Secretarie* to the Emperor) was euer about him, wrote truly, and is an Author approued, must be cashiered in the case of Frederik the second, because he is *ALONE*; in whom *Cuspinian*, an authenticall Writer, verifies that Prouerbe, *Omnia sub vnam Myconum*, that *HE ALONE* may stand for all the rest.

93 „ His second exception thereof is, *Petrus de Vineis*, was a servant to Frederik, and a profest enemy to the Pope; so were *Surius* and *Baronius*, two sworne Supporters to the Papall See, & profest enemies to the Religion which we maintaine; yet in euery example the one is intruded for confutation of whatsoeuer out of historie we object, and the second obruded for euery fabulous Story which they approoue. Secondly, *Servants* doe not alwaies speak the best of their Masters, euen when they make their fairest semblance; for a man shall oft times heare his owne servants cursing him, saith King Solomon: and no fitter instance can be giuen, then of this Emperor in that case, for *HE* differed not much from the *Historians* name, whom the POPE hired once to poison this Emperor Frederik (if *Parisiensis* doe not erre or deceiue the Reader;) for *HIS* name (being of neere place and trust about the Emperor, euen for his soule) was *Petrus de Vineis*, that was so HIRED, and plotted

*Strabo Geogr.*  
*lib. 10.*

*Eccles. 7.*

*In Hem. 3. ubi supra.*  
Some thinke it was the same party, but it is not probable.

Lib. 2.

ted withal. Thirdly, neither did *Vineis* write that discourse as a *Servant*, but as an *Historian*, who in all his *Traēt* must haue an eye to the *truth*, without which, an *Historie* (as *Polibius* well resembles it) is like a lining body with all the bones taken out: which (it seems) this Gentleman did well know; for, as it appeares by *Cuspinian*, he dissembles not euen the foule vices of the Emperor his Master.

94 Which might preuent the third Obiection of this „ *Epistler*, who saith, that he wrote so partially in this matter, „ that the Pope was faine to write **LIBROS APOLOGETICOS**, **BOOKES** of **APOLOGIE** to cleere himselfe. And *HIS* bookes must goe for currant without contradiction, being in defence of his owne particular acts; but his *Maiesties* writing an *Apologie* against a defaming *Innectione* of a *Cardinall*, about the **OATH** of *Allegeance*, framed by the Councell and wisdom of the whole State for his *Maiesties* safety, and triall of his true Subiects, that must be encountered with a *Tortus* in Latine, and a *Traitor* in English, and may not passe vncontrolled. But who can witnesse that the Pope wrote those Books? *Blendus*, saith „ he, recorded it. And *HEE* the most glozing Recorder that euer the Pope had; who for his extreme flatteries of the Papal Miter, is vsually called *Blandus*, the onely painfull *Pseudolus* of any *Historian* that writ many a day; *Secretarie* to a Pope, and living two hundred yeares after *Innocentius*. But did the Pope write those Books in defence of himselfe, to confute *Petrus de Vineis*? Surely that's an argument that hee was guilty: *Suspicionem mihi facit nimia diligentia*, saith *S. Hierome*, Promptitude of excuse implies a consciousnesse of the fault: Yea what saith the same *Father* of *Indus* the *Traitor*, when our Saviour told his Disciples, that one of them should betray him, and all the rest of the Apostles (as stricken with griefe) plucke their hands from the dish, forbidding meat to their mouth, and *Indus* ONLY thrust in his hand? This he did, *ut audacia bonam conscientiam mentiretur*, that thereby hee might dissemble, and think

Ad Pammach  
Epist. 61.

Matt. 26. 23.

Hieron. in eum.

thinks to perswade his *INNOCENCIE* by his *BOLDNESSE*. The Prophet describes one kinde of man, that flattereth himselfe in his owne mischief, untill his wickednesse be found out, and appeare to his owne detestation; but being deprehended, then *verba oris eius iniquitas & dolus*, the words that he speaks in defence of himselfe are impiety and deceit. Pope *Innocentius* did see that his Acts could no longer be hid, desired they were, and it was time for him to speake: and then if he would not make the best for him selfe with his owne pen, he might haue bene begg'd for an *innocent*.

Psal. 36. 1. 3.

95 And now all this while, where lies the *Apologers malice* in this Relation? No where, vnlesse it be that he did not make a *Concordance* of all Authours for one *Storie*; which were a harder task then the torment of *Sisyphus* in Hell, described by the Poet. It was his Maiesties exceeding *humilitie*, that he would grace *Bellarmino* (being but a *Cardinall*) so much, as to vouchsafe him an answer; 'tis his eminent *commendation*, that he can readily *understand* all *Stories* written in this kinde or any other; it argues his singular *industrie*, that after so many houres spent in the *higher* affaires of the Realme, he could take the paines to peruse these which he did; it is his pregnant *dexteritie*, that hee contriued and abridged the Discourse with that method and sincerity; but it was his *admirable iudgement* and *wisdom*, in forbearing *variety* of other Authors which wrote but By *heare-say*, and delivered what they wrote vpon the second hand, in this Example to pitch principally vpon him who liued in that time, and saw and wrote what passed betweene the *Emperor* and the *Pope*, in euery particular. True Christians, and well affected to Godward, would reioice to see so great a *Monarch*, so learned and so expert, considering what the ignorance of *Kings* hath bene heeretofore: but this is the Catholike *enuy* and vexation, that not *Eldad* and *Medad*, but *Monarches* also can *prophecie*, and discouer their weaknes; so

Num. 11. 26.

that whereas now they cannot (as in former times) *embrace* them by superstition, and insult vpon their ignorance, they are enraged against their knowledge; accounting their learning *forgery*; and their truth-telling *malice*.

96 Another instance objected by his Maiestie (which pincheth their *Holy Father* to the quicke) is of that Pope, who, when *Emperor Fredrik* was in the *holy Land* fighting in Christ, quarrel (feareing that his returne would be some annoiance to the *Romish See*) betraide him to the *Soldan*, to whom he directs his priuate Letters, and with them also sent the *Emperors picture*, in case the *Soldan* should mistake his *Person*. Vnto which, this *Epistlers* graue Answer is, „That it is a *Calumination* for there is no such thing in PAV-  
„LVS IOVIVS. Had *Saul*, in seeking his *Fathers Ases*, returned such an answer, or himselfe retired, because he found them not in *Salila* and *Salim*, he had neuer prooued *Saul* in the *Prophecie*; for who directed this Cen-  
„surer to *Iovius*? The *Apolozer* (saith hee) quotes him in the „margin. True, for the NEXT *Storie* immediately following, but the *Printer* misplaced him, giuing him a higher roome by *five lines* in the page then he should haue. An error or slip at the *Presse*, is not a *Calumination* in the *Author*; if it be, then *Medice teipsum*; for if the Reader turne but only one leafe backe (in pag. 100. of this *Epistlers Censure*) the very like escape, for all the world, will appeare in himselfe: for in Numb. 49. speaking of King *Henry* the Second of *England* his WHIPPING at *Beckets Sepulcher*, the marginall note will vs to See *BARONIVS* in Anno MCLXXVII. there to receive a *Confutation* of that inioined *Penance*: searching the place, wee finde no syllable of any such thing; for that point he discusseth in An. 1174. so that the note of Anno 1177. is to be brought downe to the next Instance of *Fredrik Barbarossa*, to that's the place indeed, where *Baronius* doth tumble himselfe in that *Storie*. And yet examining thereof, and finding a *wrong direction*, we reuile it not for a *Calumination*, nor *flur* it  
off

1. Sam. 9. 4.

off with an *Ignoramus*, nor pronounce it *verue*, because we found it not *where* wee were directed; but *sought* the right place, alight vpon't; & discuss't. So that, had there beene any *grace* or *good nature* in this *Antapologer*, if hee read (as he saith he did) the second booke of *Iouius*, and found not *this*, but the *next* succeeding *Storie* there, hee might presently haue discovered the *Primers* slip, giuen a touch at it, and confuted the Obiection: but becaule, in likelihood, hee saw it vncontroulable, all the Answer he „ makes, is, 't is a *Calumniation*, for hee findes it not in *IOVI- U S*. The Reply therefore must bee semblable; that, since he searcht'r not the *right Authors*, the *Story* must stand for true, and he must passe on for a *Wrangler*.

97. As he doth manifestly, in the very next example; with the euident & confirmed truth whereof being conuicted, that *Pope Alexander* the *Sixt* caused the *Turkes* „ brother to be *poisoned*, he first confelleth, that *THIS* „ *hasb* MOST APPARANCE of truth, only because „ *OTHER Authors*, besides *Cuspinian*, who is quoted in „ the margin of the *Apologie*, concurre therein, Belike then if it had come alone, though *Iouius* bee a *Popish Bishop*, and doe at large particularize euey circumstance, it must not haue past; for euen as it is, he makes it but an APPA- RANCE; whereas the rule of *Almightie GOD* is, that if the testimonie of *two witnesses* speak with one mouth, in ore duorum, it shall bee an *Establishment*, and that is more then an apparance of truth. In the case of *Frederick* the Second, *Vineis* and *Cuspinian* were both produced to confirme one *Storie*; that could not serue the turne, because they were but *One* ( the last borrowing what he said, from the formost: ) In this Instance there are *two* different *Witnesses*, which concurre in verifying of *one* and the same fact; and this, though thus *seconded*, is slightly turn'd off, as „ making but an APPARANCE. But it will be found, that with this their *Apparance*, they will also giue in such *Evidence* of an *irreligious treacherie*, as could not be imagi-

Deut. 19. 15.



Paul. Iouius,  
lib.2.

Onuphr. Alex.  
6.

Iouius, ibid.

In Baiazet.2.

Vbi supra.

ned would enter the hart of any that professed Religion: scz. that the *High Priest of Christendome* (so he would be called) at the request of a *Mahometan Turke*, for a bribe of money, and (which is a horrible, yet a ridiculous thing to heare) in exchange of *Christs unsmeared Coat* (for wee must thinke the Souldiers, at our Sauour his passion, cast lots to haue it kept for the *Greate Turke*, to be referred by him for a *Relique* 1500. yeares after) should poison a *Prince* committed to his refuge and protection, to satiate the thirst of a blood-golofer, and secure him in his Tyranny: for did hee not hereby giue a iust occasion to the *Turke*, both to blaspheme our Sauour, and scoffe at Christianity? that, as once his owne *Disciple* betraied him to death for a peece of mony, his deare *Vicar* would now poison an innocent man (and in whose life remained great hope for the good of all Christendome, as their owne Writers record) for the exchange of a mocke roabe; a *Relique* which must needs performe great wonders, being thus purchased with the price of blood: as also brag that *Christendome* was beholden to him for her principall *Reliques*; for before, he had sent the *Speare* that *S. Longies* pierced our Sauour withall, and now they should haue **THIS Coat**. His second answer, therefore is, that *Writers* set it downe doubtfully and suspiciously.

98. It seemes hee hath reade them; but which of them is it? for *Cuspinians* words are, that *Zizimus* (so hee calls *Gemen* the *Turkes* brother) died of poison, *Pontifice* haud ignorante, the *POPE* not vnacquainted therewith; eratque constans fama (saith *Iouius*) and it was the **CONSTANT** and uncontrolled report, that **ALEXANDER** the *Pope* mingled powder with **GEMENS** Sugar, which should not **END** him presently, but **WASTE** him by little and little. The most doubtfulfull Reporter is *Sabellicus*, who saith that there were that **BELEEVED** he died of poison, and that the *Pope* caused it, &c. which doubt (if it bee any) must not only be referred to the *Author* that procured his death, but

but to the matter also that caused it, which was neuer questioned; for al agree that it was *poison*, saue only *Omniporius*, who, indeed, mentioneth not the poison, but names a *disease* as an effect thereof, a *disentery* or continued *loosenesse*, the true & designed operation of the poyson, as *Iouius* describes it; which was so prepared, as that it should *spend* him slowly, but speed him throughly. But *Guicciardine* stoppes not at it, who auers it for vndoubted that he was *poisoned*, and by the Popes meanes too. Yea, saith the „*Epistler* „ but he giues a reason why it was so reported, because „ the corrupt nature of the Pope made any wickednes to bee be- „ leemed of him. (Christ had a good Vicar in the meane time, and Saint Peter a worthy Successor; might not the Church truelie haue then complained *Caput meum doleo*?)

*Vbi Supra.*

99 It is true that *Guicciardine* giues many reasons, not of the report, but of the ground thereof, why the Pope should doe it; and they all make singularly to the *excuse* and *credit* of the *vniversall* Bishop. First, the *Turke* allowed the Pope for his *brothers* maintenance 40000. Ducats yearly; This *Gobbet* the Pope lost, being inforced to part with *Gemen* to the *French King*, and that vexed him into the purpose for the *poison*, and into the *practise* too. Secondly, he tooke pleasure with himselfe (so much good it did him) to thinke how he had *consented* the *King* that got him; who looking for the same annual allowance, should so quickly be eased of it by *Gemens* death. Thirdly, he enuied at the glorie which the *French-King* should get, hauing that Prince in his possession, by whose meanes he might conquer the *Turke* so easily and speedily. Fourthly, he was in bodily feare that the *French-King* succeeding well in those warres against the *Turke*, (whereof there was little doubt, *Gemen* being with him) would after the returne fro that battell, set vpon his skirts, and looke into the Reformation of the Church: the abuses wherein (it beeing wholly aliened from the ancient deuotion. custome, and puritie of the

*Hist. lib. 2.*

*primitive state*) had brought the Religion of Christ into Contempt Lastly, because the Pope had good cause *thus* to feare, therefore he also thought the *poison* was very necessarie (for nothing preuenteth *Reformation* more speedelie then *poison* doth): His entrie into the *Papacie* by wicked meanes, made all the world expect no better, but a more corrupt state of the church, day after day, and *that* the Pope knew wel enough. These are the reasons which that faithfull Historian coucheth together; and are by him alleaged, not so much to *institute* his speech that there was such a report, but to *necessitate* the author, that it must needs be the Pope that acted it.

100 After which, a ioynt *fame* being spread *de Motore*, that some body should *instigate* the Pope to doe it, and the opinion concurring that it was by the great *Turkes* motion, who had corrupted the Popes Legate *Bucciardin* to sollicite his *Master* thereunto; *Guicciardine* addeth to this (for that it was so horrible) that the nature and hauior of the Pope was so *Wicked*, that there was no conceit (though neuer so detestable) but *Alexanders WICKEDNES* was capable of it, and able to make it sound true. And yet for all this, the *Epistler* saith, „ *That this matter is but* „ *doubtfully and suspiciously related*, then the which, there cannot be of any in *Storie* (to vse his owne words) a more *assertiue affirmation*, then *Cuspinian*, *Iouius* and *Guicciardin* haue made; who, both categorically & constantly, do auouch it. And here, as before with that *trustie Disciple IVDAS* he ended his *contradictions*; so with this honest Pope, *ALEXANDER*, hee closeth vp these *Instances*, which his Maiestie rehearseth to *Iustifie* his owne *warines*, rather then *feare*; since so many *Emperors* and *Kings* haue felt with smart (and sometimes their *ruine*) the rage and *revenge* of the Popes *MALICE*.

101 As for all particulars of those plunges, which our late *Queene* of happy memorie was driven into by succeeding *Popes*; as also of his Maies owne motives to this,

*warines*;

*Vbi supra.*

warines, by the Pope both his engines of cruelty, & indulgence of lenity; the first, his debarring Bulls at his Majesties entrie, and his barrellled Bullets after his inuestiture: the other, that though the principal Agents and plotters thereof were the Popes Mancipia, Iesuits, (so confessed by some of that sort that died for it) yet neyther the Pope wold cal them that fled a way and escaped, to account for it; nor fasten any note of Obloquie or infamy vpon them which acted it, and were executed for it: Of all this, I say, (his owne conscience bearing him witnesse it is too true) hee is wholly silent, and so passeth to the third parte of the Cardinalls letter. But first hee must glue a paring blow, by a iyrking Comparison of Kings with Popes, that as in Moses Chayre, and Saint Peters See, there sit Scribes, and Pharises, so in Throanes may bee placed wicked Kings, and yet the Authority of neyther be either discredited or praisdicated by their wickednes.

102. Wherin first, is verified that speech of Seneca, *Nemo personam diu ferre potest*. Arte cannot long estrange nature. But as the Apologue describes VENVS transformed waiting maide, who being trick't vp like a Gentle-woman, mink't it a while til she spied a Mouse, but the made it knowne she was a Cat: So this Censurer, who all this while would make the Reader belecue that hee confuted Onely one T. M. the younger, and would seeme to take no knowledge, that our Gracious Soueraigne had to doe in the Apologie; now beeing exasperate with this round canuassing of the Pope, and knowing that it wil be defcried, for the stile and veine of more then an Ordinary man, hee forgets his dissembled aduersarie, and, like a perfit Iesuite, retorts vpon Kings. For if T. M. (whom hee makes but an Inferior Minister of small account) were the true Apologier the recrimination had beene more fit, both in respect of these precedent instances of Popes, and that supposed Author, to haue made the comparison by Bishops and Ministers; that as not al Popes, so neither al which wear the babie, or are

Seneca.

Erasm. Chil.

PARA. I.

In Rom. 13.

Bonifac. 8. in.  
extranag. com.

Eccles. 8. 4.

are inuested into *holy orders* amongst vs, are free from *notorious vices*, and *scandalous* to the world: but hee was *pinch'd*, and the *Egyptian Ape* could not forbear to breake out of the *Maske*, to shew himselfe in his right kinde.

103 Secondly, what *Insolencie* is this, to compare *Popes* with *Kings*, *Subiects* with their *Superiors*; for euen *Priests* (as well as others) are subiect to their *Souereignes*, by *Chrysostomes* rule; the *Popes Sublimity* exempts him not; it is vsurped. *Kings* are enthronized by *Divine ordinance*, *Popes* aduanced by *humane Arrogance*; per me *Reges regnant* is the Text for *Kings*, spoken by the wisdom of God, and vterred in the book of God, by the mouth of the wisest King that euer breathed: the Text for *Popes* *Priestly preeminencie* none at all; for their *Temporall principallitie*, none other but *VNAM SANCTAM*, a text in the *extranagant*s from a *Popes owne* Decretall; and HEE one of the worst that euer sat in *Rome*, described commonly by the name of *three Beasts*.

104 Thirdly, doth hee not heereby offer some *disgrace* to their *Holy Father*? For if *Popes* and *Kings* were to be compared together, in respect of their *eminent places*, as the world findes them; yet, for *integritie* of life and *freedome* from Sinne, there should be a great *disparison* betwene them: for it were a shame to *Popes*, that *Princes* should be so free from vices, as *THEY* who *professe* themselves the *abstracts* of *sanctitie*, and are *SO* entituled; make themselves *Christs Vicars*: take vpon them to bee the *ONLY Censures Morum* through the whole world; and challenging the *highest place*, should giue the best example; whereas *Kings* haue many occasions which may allure them to sinne, especially hauing that *Priviledge* in Scripture, whether *ex gratia* or *de facto*; whether by exemption from God or *seare* in men, that *NO Man* may say vnto them *Why doe you thus*? And yet neuer could this *Censurer* haue made a more *untimely* and *unfisting* retraction then at this instant: His Maiesties *endowments* and  
carriage

carriage being such (as if their owne Historians deceiue vs not) few Popes will be found lesse tainted then his Maiesty will appeare in the strickest search; for, as some of their owne Authors doe testifie, Popes are vsually praised for their *GOODNES* when they *SVRPASSE* not the *WICKEDNES* of other men; and some of them confesse, that a Pope hath beene trised away on the sudden, because it was suspected he would be *OVER-GOOD*. Fourthly, if that be true which hee saith (as it is indeede) that the wickednesse of Kings doth not preiudicate their princely right, either for power or dignity; what Doctrine then is that which teacheth, that, be Kings neuer so vertuous, if they acknowledge not the Popes primacy, their right is *NONE*, either in hope if they expect, or holde if they possesse a Crowne: but their persons are liable to *Deposing* and *killing*; and their Subjects excitable to *Insurrection* and *Rebellion*? So that all *Blasphemies* and *prophanations*; all *murthers* and *oppressions*; all *concupinacies*, namelesse, innumerable; shamelesse, vnmatchable, shall not impeach or Subuert, a Kings Right; *ONELY* the deniall of the Popes authoruy, shall bee able to turne him out of his Throane and life.

106 And now is it time that wee come to the

Third part of this Paragraph.

Which is spent in the examining of the *Sentences & authorities* of the anciēt Fathers cited by the Cardinall in his letter to the Arch-priest. Among which (as he closeth vp the other part with *Alexander the 6.* an eminent Pope for singular wickednes; so, belike because *Pindarus* would haue in the beginning of a Treatise *ἡρώων τῆς αὐγῆς* some glorious personage to be fronted) he singles out *Julian* to be the foremost, an excellent Emperor for famous *Blasphemie*; vnto which impious *Apostata*, it pleased *Bellarmino* (the *lenocinating* Pandar to the Whore of Babylon) to compare our gracious Soueraigne: hereby insinuating, that as *Julian* to be-

Guicciard.lib.  
16.

Genebrard.lib.  
4. Cron.

Pindar.



guile the *Christians* did insert the image of *Diuels* (which is *Nazianzens* word) or false Gods into his owne picture, that they, according to the *Roman law*, bowing to the *Emperors* image, might vnwittingly also adore those cunningly included *Idols*: so his Maiestie in the *OATH* of allegiance, hath mingled with some Articles concerning his own *Souereignty*, other clauses touching the *Pope* and his authority; to the end, that as the ancient *Christians* discerning that fraude in the pictures: so they also, which, discovering the *Mixture* in the *OATH*, forbore to take it, might both be drawne within the compasse of *TREASON*.

*Iliad* a.

*Gene.* 32. 31.

2. *Sam.* 4. 4.

*Nazianz.*  
*ἐν λήτῃ.*  
in *Julian*.

107 In which comparison, his Maiestie obseruing (as *Homer* in *Thersites* head, no countenance of a man, and the tongue of a *Serpent*) both venomous malice in the personall, and a totall diuersitie in the reall resemblance, vnrippeth this *Similitude*; and by diuers particularities sheweth, that whereas all comparisons are (like *Isaack* after his wrestling,) γῦραι sinew-shrunke in the thigh, halting of one leg; this, not onely like *Mephibosheth* is ἀμωγῶν lame of both the feet, but, as the *Physitions* describe some diseased, it is *παρετιχὸς* & hath a general luxation in al the ioints and members, not agreeing in any one point for which it is brought, saue onely (which his Maiestie well obserued) that our *Souereigne* is a *King*, and *Julian* was an *Emperor*: which thing alone reueales the malice in the *Cardinals* choise of that *Example*. For if he had meant to touch the *OATH*, onely for the mixture, and left the persons alone; euen in that very place of *Nazian*. whence he borrowed that resemblance, hee might haue fitted his purpose better, in comparing the blinding and tempering of those *MIXT* articles, vnto the compounding of *ἐρωματὰ καὶ δηλητήρια* wholesome meats and rank poison together (for so that great *Diuine* fitly compares that action of *Isaiah*;) but heereby hee would notifie, that it is not the *Oath*, but the *King*, which is the eye-sore of the *Romish Clergie*.

Clergy; his glory prouokes their Envy; his Religion their malice.

108 And now to this, what saith the learned Censurer? His answer is an *ell* long, but not an inch to the purpose. Namely, „that the Apologer, being sore pressed w<sup>th</sup> this „resemblance, is forced into a wearying discourse, to shew the „dissimilitudes in that comparison, which must needs bee „LOATHSOME to euery man of means iudgement, „who knoweth that a Similitude must bee defective in all things „but in THAT POINT wherein the comparison is made; „or else many Parables uttered by our Saniour Christ (where- „of hee cites many) might seeme very strange and impertinent: and so hee goes on in a long flagging discourse, whereout the offalls of scorning tearmes beeing taken, to bee resumed by himselfe (as the eiection which hee hath once voided, with Solomons loathsome Creature) all comes „to this one profound conclusion, „that a Similitude „must only hold in that point wherein it is compared. Of which, if any man but meanely learned had had the handling hee would haue reduced it all briefly to that rule of Isidorus, that in Parables we must not take *κατά κατὰ* nor fit matter to euery circumstance thereof, for that were to wring the Scripture by wresting it too violently, and to wrong Diuinity by forcing in many a fancy (which is Gregories speech, alluding to the place of Solomon, of wringing the Nose till the blood come); because if a comparison should hold in ALL, it were an identity not a resemblance.

109 For which cause, Diuines haue reduced all Parables to foure heads, either *πρὸς αὐτὸ* wherein the nature only of the thing doth make the comparison; as in the parable of the Seede sowne, the variety of encrease by the worde preached, is expressed by the multiplying or failing of the graine, according to the severall soiles where it alights; or 2. *πρὸς τὸν ἄνθρωπον* wherein the disposition or affection only is resembled; as when our Lord compares

Pro. 26. 11.

Pelusiotes. epist. 175.

Pro. 30. 33.

Mat. 13. 19.

Marth. 11. 7.

1. Theff. 5. 2. 3.

Luc. 16. 6.

Ubi supra.

Pro. 25. 5.

himselfe to *children piping and whistling*, to expresse the milde & comfortable meanes which he vsed for the winning of Soules; or thirdly, *as* wherein a *passion* or *perturbation* is onely assimilated, as the second comming of Christ is resembled to a *theeves burghlary*, and a *womans irauell*, for the suddenneesse and affrightment; or lastly, *as* wherein the *action* onely is to be regarded for comparison, without respect to any other Circumstance either of person or manner, as in the *Parable* of the *unrighteous Steward*, who made friends with his Masters money against an hard time, as we (of the goods lent vs) by *Almes* to the poor, whose praiers may help vs against the day of triall. To which *last*, this resemblance that the *Cardinall* hath brought, is to be referred; produced by him for no other purpose (as is pretended) but only for the *Mixture* of diuerfities (as *there* in the *Banner*, so in the *Oath* with vs :) and therein hath hee manifested more *malice* then *iudgement*. For euen in that *very* point, his *Similitude* (as taken with the *Crampe*) halts downe-right; because in the *Imperiall pictures*, though there were differēt features, yet they all concurred to *one* end, and for the *same* intent, that is, for *Adoration*, though to the one more openly, to the other more covertly: for so saith *Nazian.* in this *action* of *Iulian*, there was *μικτὴ ἀποσκύσεσι* AMIXT ADORATION, communicated both, with the *Emperor*, and with the *Idols* also; In the OATH 'tis cleane contrary, which is so farre from beeing a MIXTURE of *Allegiance*, that it separates all acknowledgement of any *temporall right*, or right of any *temporall acknowledgement* from *Pope*, or anie other else; but to his *Maiesty* alone within his *Realmes*. And if this be a *Mixture*, it is such as *Philosophy* wil not acknowledge, [*mistio* *secernens*] & no other but that which *King Salomon* (speakes of, *REMOOVE* the wicked from the *Kings*, and his *Throane* shall bee established in *iudgement*; which is the summe of that part of the *Oath* that is thus saide to be *tempered*, *Sc.* to *abjure* and *abandon* that wicked doctrine

*Erine, and that vsurped authoritie of the Papall claime for Deposing of Kings: and so Princes Throanes will be established, they shall rule in peace, and liue in safety. And thats no other Mixture then fire makes in the Finers forname, dis-  
pergens heterogenea, to cleere the drosse from the Gold, saith the wise King.*

*Ibid.*

110. Had the Oath beene so cunningly framed, that with the recognition of his Maiesties absolute & vnmatchable right, there were secretly couched a covert acknowledgement of some other person; whereby, in swearing allegiance to his Maiestie, he that takes the Oath, should at vnawares sweare also to the support of some other exoticall authority; then had the resemblance beene very pat, and fitly applied, *even in the very point*: but seeing those modifications (as the Cardinall calls them) be all EXCLVDING ones, the Oath may be called any thing rather then a mixture; or if it be so, it is onely because the Pope is eftsoones named in some clauses where his Maiestie is inserted, and so indeede the resemblance in that circumstance may hold of the Imperiall Picture and Image of Diuels. But though the King and Pope be named in One OATH (as Christ and Beliall in One TEXT by the Apostole) yet is it not for ioynt Adoration (as in the banner) but for Recognition of the One, and Abiuration of the other. Whereupon, his Maiestie, to shew the virulent malice and vnlogicall argumentation of the Cardinall, by fetching in this sinister Comparison, aduisedly expresseth, how it faileth not only in the very apodosis and assimilatium for which it is brought, but that in EVERY circumstance besides, there is a manifold disformitie and disparison: a labour, as it now appeares, by way of preuention necessarie; for Tortus; according to his name, plaies the wire-drawer, and will needs stretch the resemblance, into an identity, forcing it to agree in euery point.

2. Cor. 6. 15.

111. And yet THIS the NASTY Censurer, taking, the sanour by his owne breath, calls a loathsome labour of

his Maiestie (but addes withall, saying more truly then  
 „ he was aware of, it was **LOATHSOME** to men of  
 „ **MEANE** indgements, he knew *that* by himselfe) but in-  
 deuours not to confute it: onely with certaine inkborne  
 „ tearmes (of *Enuacuating*, and *Shifing*, and *Trifling*, &c.)  
 and a few Postilar notes of *Scripture-parables* (so dully and  
 iniudiciously laid out, that a man of *any learning* would  
**LOATH** to read them) at last hee pitcheth vpon this  
 „ *stale* and triuiall conclusion, *that a Similitude requireth not*  
 „ *purity in all points*; which his Maiestie denied not, yea, he  
 said as much before him; and thereupon displaieeth the  
*absurdity* of this resemblance, which varieth (as the *Logi-*  
*tians* speake) in *ratione instituti*, in *that* very poynt to which  
 the Cardinall would maliciously apply it; and hath no con-  
 formity either with the manner, or with the intendment of  
 the *Mixtures* (so to call them.) For the manner **THERE**,  
 was couert, and purposely dissembled; **HEERE**, open, and  
 aduisedly reuealed: the intent **THERE**, was a colourable  
 worshipping of **BOTH** the features; the intendment in the  
**OATH**, a diametrall renouncing **ONE** of the parties. And  
 grant there were a **MIXTURE** in both; yet **THERE**  
 it was reall, for a mutuall adoration; **HEERE**, but verbal  
 (atmost) for a reall separation.

112. The second authority which the Cardinall alle-  
 geth to rectifie the Arch-priests iudgement in the nature  
 of the Oath, is an Apocryphal of *Eleazer*, that as he would  
 neither eate, nor feigne to eate Swines flesh, lest by his simulation  
 hee might make others to preuenerate; so should not the Arch-  
 Priest take the **OATH**, vpon the like reason of giuing  
 offense. Which his Maiesty answering, sheweth, not on-  
 ly that the ground of Refusal is different, because **THAT**  
 eating was expressely forbidden in the *Law of God*, **THIS**  
 Swearing warranted by *Scripture*, & commanded by the  
 Magistrate: but also retorteth it vpon the Cardinall, that  
 if a man should chuse to die rather then breake a *Ceremo-*  
*niall Law*, or feign the breach therof for feare of seducing  
 others;

others; much rather should a man hazard his life, then either *Refuse* an OATH (which the Lawe of Nature, God, and Man, doe iustifie and inioine) or pretend the Refusing of it to the scandall of a Realme, and the iust offence of his Soueraigne. This being a knot ——— *Vindice dignus*, which the *Epistler* cannot tell hastily how to vnloose; therefore as the *Orator* notes of *Poets* in their *Tragedies*, that being driven to an exigent, they will haue *Deum ex improviso*, some God in an Engine, which must giue them a lift, and helpe them out cleanly: so this *Censurer*, whensoever he is at a stand (wanting another answer) presently windes in his old common-place of *Conscience* and *Catholike Religion*; for thus hee speaketh, *That if a man in his*  
*OWNE Conscience thinke the OATH to be against the*  
*CATHOLIKE Faith he ought to be as soie of it, as Eleazar*  
*was of eating Swines flesh.*

*Horace.*

*Tulli. de nat. decorum.*

113 But what if there be a false assumption, or an untrue application by the *Conscience*? then is it erroneous, not binding: as put case the conscience either assume that to bee sound and Catholike, which is false & vchristian doctrine; or apply that which is true & vnchallengeable, to a wrong end: then is it not *Conscience* but *Error*; and this is their very case which refuse the Oath. For first, they assume the Popes power of deposing *Princes* to be *Catholike Doctrine*, which hath no ground for it in warrantable *Diuinitie*: Secondly, they auoide a Recognition of meere *Temporall Akegiance*, as applying it to be a deniall of a *Spirituall Supremacie*. A patterne of both these errors, in another case, may be seene in *S. Peter* himselfe; first, when he forbore to eate with the *Gentiles*, lest he should giue occasion of offence to the *Iewes*, assuming THAT his abstinence for auoiding scandall, to be warranted by *Diuinitie*, which *S. Paul* notwithstanding, to his face, tolde him was not the right course; there was his false assumption: the other was his undue applying of our Sauiours prediction touching his trouble and death; which *S. Peter* referring to a *Temporall*

*Gal. 2. 12.*

*Matt. 16. 27.*

*porall*



porall preſſure, not a *Spiritual* redemption, was therefore perſwaded in his *Conſcience*, that he ought to diſwade our Sauour from it, by vſing meanes to prevent it; but ther-upon he procured to himſelfe the name of an *Errant oppoſite* to be called *Satan*. Therefore, as it hath beene often ſaid, ( for the *Epiftler* his frequent *Palmodie* cauſeth irk, ſome reiterations ) either make the doctrine ſound, that the *Conſcience* directed by it may not erre; or elſe if that be corrupt, this will be *Leprous*.

114 And it were well, when ſuch as *Hee* plead their *Conſcience*, they would withall define what it is in them, ſeeing, that (as the *Elephant* vſeth her *proboscis* or trunk) it is extended or contracted (as it ſeems) at the *Popes* pleaſure. For in the year 1580. *Campian* inlargeth it, aſſuring the *Catholiks*, that notwithstanding the *Pope* had excommunicated *Queene Elizabeth*, yet with a ſafe *conſcience* they might obey *Her* in all *Temporall Cauſes*. About eight yeares after (vpon the Inuaſion) *Allen* doth ſtreighten it; though **THAT** *Holy Father*, ſaith hee, did then permit obedience in ſome caſes to the *Queene*, yet **THIS** *Holy Father* diſchargeth all men from it; and therefore with a ſafe *conſcience* they may not obey her in **ANY THING**. In ſuch diuerſitie of *Science*, how can there bee a ſetled perſwaſion of *Conſcience*? And this puts the maine difference betwixt *Eleazars* abſtinence, and their reſuſall; that he had, for the warrant of his *Conſcience*, *Legem ſcriptam*, an expreſſe Commandement from the Law of God, and therefore did forbear: they, hauing none other but either a *ſanſied conceit* of their own, or a *Tyrannicall Inimention* from an intruded *Uſurper*, pretend *conſcience* for reſuſing that which the Law of God alloweth. For prooſe whereof, his Maieſty inſtanceth the *Oath* inioined by *K. Saul* to his Armie; the puniſhment whereof God himſelfe tooke into his owne handes, for the breach thereof. But that example, ——— *reddidit Harpocratem*, hath put the *Cenſurer* to ſilence,

1. Sam. 14. 24

115 And

115 And to he passe to the third *authoritie* alledged by the *Cardinall*, and recorded by *Theodoret*, concerning *S. Basil*; who refused to yeelde his consent in the points of *Arrianisme*, at the *Deputies* request, made vnto him in the Emperors name for that purpose; and gaue his reason for it, that rather all kinde of Torment should be endured, then one syllable of *G O D S W O R D* should bee corrupted. In his Maiesties answer thereunto, the *Epistler* of serueth (as he calsthem) *three Shifts* (for lightly an *Impostor* will speake in the phrase of his owne occupation:) the first whereof (where his Maiestie taxeth *Bellarmino* for one of his old and vsuall trickes, in cutting off and leauing out that peece of the sentence which should make moit against himselfe, and for the requition to the *Oath*) he calles, a „ *Calumniation* in two respects; first, because the sentence „ left out doth nothing auail the *Apologer*, but fits the *Cardi-* „ nals purpose directly. How prooues he that? Nay, *Dixit* „ & obmutur, yee must take his word for an *Oracle*; for, „ prooue he hath none. Examine it notwithstanding.

116 The words of *S. Basil* (added by *Theodoret*, omitted by the *Cardinall*, called for by his Maiestie) are; that he much regarded the Emperours friendship, *SO FARRE* „ *FOORTH* as it was ioined with *PIETIE*: but if *THIS* „ be wanting, the *OTHER* is dangerous: which words doe thus make for the *Apologer*; that seeing the *Oath* consorts in all points with *Pietie*, both towards *God* and the *King*, the *Arch-priest* (by that speech of *S. Basil*) should embrace his Soueraignes loue by taking the *OATH*, and submitting himselfe vnto that which true godlinesse doth warrant: But that being wanting in the Emperors request to that *Reuerend Prelate*, it caused *S. Basil* to make small account of his *Deputies* message. If the *Cardinall* had soundly pro- ued the same defect to bee in the *Oath*, the example had beene proper: but the contrarie being manifest, hee both reueales a falsitie, by coupling a conclusion which makes against him; and an *indeference* also, by citing an ex-

S f

ample

*Ecclesiast. lib. 4.*  
*ca. 17. lat.*  
*19. Græc.*

ample that auails nothing to his purpose.

117 „ And this the *Censurer* calls the *first shift* in answer „ to this *ANCIENT*, or rather *ANTICK*; for so, both in his *gibing* veine he prophanely tearmes that *grane* and *holy* Bishop, and with his ignorant boldnes scoffs at his Maiestie for calling the *Fathers ANCIENTS*, which is (in truth) their most proper teame. For first, to denominate persons of *eminent qualitie* by the *concrete*, is vsuall in euery language. The *Hebrewes* do stile men, notable for valour and courage, in the *adiektive* alone; for *Benaiah* is said to haue his name among the three *STRONG*: so the *Gracians* doe entitle men singular for *Sanctitie* above others, by the name of *Holy* or *Saints*: and so, men for yeeres multiplied, or by authority aduanced, the *Latines* doe call them *Seniors*, *Elders*, or *ANCIENTS* of the people. Secondly the title of *FATHER* is alwaies vnderstood *relatiuely* to the *sonnes* which hee hath; and so in *spiritual* sence it cannot be proper to those great writers alone. For, if it be giuen in respect of *begetting* men to Christ by preaching the Gospel, so, both the *Aposle* challengeth it to himself, and euery *Preacher* of the word, or *Rector* of a Congregation, deserueth that name: if in regard of *Ordination*, so is it proper to *Bishops onely*, in the opinion of *Epiphanius* and *S. Augustine*; and then all those Holy Writers cannot appropriate that name of *Father* vnto themselves: because *Tertullian*, *Origen*, and *Clemens Alexandrinus*, three of the neereft (almost) vnto Christs time, that are extant, and *S. Hierome*, one of the foure principall in account, were not *Bishops* but *Priests*, and *Iustin Martyr* a *Philosopher* only entitiled. The word *ANCIENT* therefore, whether we respect their authority in the Churche, or their antiquity of time, is the more sutable: albeit for the most part, in Scripture, they signifie the same thing. For the *Text*, whereby they vse to arrest vs, and force vs to make those *Fathers* Iudges in our Controuersies, combines them together. Aske thy *FATHER*, saith *Moses*,

and

2. Sam. 23. 22.

Rom. 1. 7.

Numb. 11. 16.  
vulgar.

1. Cor. 4. 15.

As in Psal. 45.

Deut. 32. 7.

And hee will tell thee; shine *ANCIENTS*, and they will shew thee: So *S. Paul*, Rebuke not an *ANCIENT* or Elder, but exhort him as a *FATHER*: And the mighty God whom *S. Iames* calleth the *FATHER* of lights, the Prophet *Daniel* intitles him the *ANCIENT* of daies. Yet such is the in-bred gibing nature of this *Ismaell*, that hee cannot forbear his iering vaine, though to the disgrace of the holiest Writers; but, because his Maiestie calls them *ANCIENTS*, he will flout them into *ANTICKS*.

118. Indeed, were they (whom his Maiesty mentioneth) such *ANCIENTS* as those foisted vpon vs by the *Romish Church*, such as *Abdias* and *Amphilochius* (cited for the antiquitie of their Masse) the one of them (as they say) being of mans yeeres in *Christs* time, in his Story then written, mentioning *Egesippus* who liued an hundred and sixty yeeres, after him; the other writing the Story of *Bede*'s life *seuen hundred* yeeres before the sullen Saint was borne: These, with their *Clement* and *Dionysius*, and those of that frie, he might haue called *ANTICKS*, couering yoong faces vnder old deformed visards, and presenting nothing worthy view but moppish toies, in ridiculous fables. But let him goe; for what credit can a man winne with incountring such a mate; sithence he that reproues a Scornee, gets himselfe a blot, saith King *Solomon*.

119. To the point it selfe. Is his Maiesties pressing challenge of the *Cardinall*, for slicing of that peece of the sentence which might make against him, a *SHIFT*? Then haue all the *Fathers* turn'd off the Diuell with a *shift* for that is it of which they challenge *Satan* in his *Temptation* of our Sauior, that vnder pretext of a Scripture Text he would haue our Lorde to breake his necke: which had not the Diuell mangled, by leauing out the wordes that would haue choak't him, the very same Text had cōfuted him, euen for that very motion: for thus hee cites it to *Christ*, Hee shall keepe thee, that thou shalt not hurt thy foot, the originall being, He shall keepe thee in ALL THY

1. Tim. 5. 1.

Iac. 1. 17.  
Dan. 7. 9.

Hardi. contr.  
Jewell.

Prouer. 9. 7.

Matth. 4. ex  
Psal. 91.

WAIES that thou shalt not &c. and so is it a contrary Scripture to that temptation, and against the throwing himselfe from the Temple-pinnacles: for that's not *via TV A*; because the right way from the top of a Church is downe by the greefes or staires, not by tumbling over the Battlements: and this was Bellarmines case in that his mutilated citation of Saint Basil.

120 The second reason why he calls it a, *Calumniati- on*, is, by occasion of those generall wordes of taxing the Cardinall with that his vsuall *reg'ning truck*: which had it beene fitting to the matter in hand, would with ease haue beene iustified out of all Bellarmines workes; both his CVTTING of Fathers when he cites them for his advantage; delumbating the positions of Protestants, to make their doctrine odious. Take one Instance of each; citing a place out of Saint August: to proue that the Scriptures are so deepe and profound, that if from a mans youth to his decrepit age, hee should seriously apply them, yet hee could not attain to the perfect knowledge of them; the honest Cardinall CVTS off the verie next words that follow (and touch the controuersie indeede) that yet for all that, those things which are NECESSARIE TO SALVATION, are not WITH SVCH DIFFICVLTIE to bee attained. Elsewhere fetching in a place out of the same father, that after grace is increased, it is perfected by the will of man, not leading, but following it: as the hand must, not as the Usher thereof; now saith the Cardinall, Caluin, and after reijc't, and actionly REIECTETH Saint Augustine for this speech. AS HE cuts him off, it is true, but hee that reads Caluin, shal find him alleaging that saying of Saint Augustine, and concluding it with the wordes that would haue throated Bellarmine, *quod non male à sancto viro dictum, PRÆPOSTERE detorqueat Pet. &c.* Which being no ILL speech of that holy man, PET. LOMBARD hath DEPRAVED, and PRÆPOSTEROVSLY detorted, and so goeth on to iustifie S. August, against Pelagius & Lombard

Bellarmino de  
verbi Dei in-  
terpret. cap. 1.  
§. Augustin.

Aug. Epi. ad  
Volus. 3.

Bell. de gra. &  
lib. arbitr. cap.  
12. Paragr. Ex  
qua sentent.

Institut. lib. 2.  
sect. 7.

Lombard. And many such might bee produced, were it now pertinent; but let vs come to his second imputation, & „ that is his challenge of the *Apologer* for mistranslating the „ words, & this he calls „ an eluding of the Reader or Author. **THAT** then must be tried.

121 The words of *S. Basil* are: *they which have benee thoroughly nurtured vnd brought vp tois θεοις λογοις* in **GODS WORD**, will not suffer one Syllable *ἢ θεῶν δογματων* of **GODS DOCTRINE** to bee betrayed. „ The Sleight, which the *Censor* heere obserueth, is, that his *Maistie* hath translated this last part with reference to the former; thus, *they which are thoroughly instructed in GODS word*, will not suffer one syllable of **THE SAME** &c. which is the natural Interpretation in the sence, though not the grammaticall reddition of the words. But how dorth the *Epistler* mend „ it? first, by a translation, „ *They that have benee nourished* „ (saith he) in **SACRED LEARNING** cannot suffer any one Syllable of **DIVINE** Doctrines: secondly by adding a Parenthesis, not in the Text [**OF THE CHVRCH**] to bee violated. **CORRECTOR**, guoth hee in the *Comadie* of such another; this is iust the verie botching which our *Saniour* speakes of, whereby the *rent* is made worse: first, for the Translation, to make a glorious shew, he hath placed the *Greek* in the Margin for his credit, which indeede is as the flag of confusion to himselfe; for first, who euer read *θεοις λογοις* vsed by the Fathers, or translated by faithfully-learned Schollers, for any other but for the *holy Scripture*? yea, euen *Christopherson* (whose interpretation hee followes) translates it *sacra lura*; and those wordes are neuer attributed to any writing but those which were penned by the *Holy-Ghost*.

122 For those things are onely & properly called *θεοα* wherein there is something either of Gods *diuine nature*, or his attributes included: & so the mysteries of our saluation (the Sacraments) are called *θεοα diuine mysteries*: or wher the

Terent. Phor.



Cateches. 4.  
De diuini nomi-  
ni. cap. 2.

Maximus ibid.

Billi. in Jfid.  
Pelus. lib. 1. cap.  
36.  
Eccles. hist. li. 1.  
cap. 7.

Rom. 3. 2.

Act. 17. 29.  
2. Pet. 1. 4.  
2. Macc. 4. 17.

Theodoret. Ubi  
supra.

Theodoret. Im-  
pati. Orthodox.

spirit of God is the pen-man (if it bee for writing) and so the Scriptures only are called *θεῖαι γράφαι* Gods writings; both these in one place of Cyrill. And Dionysius the Areopagite (as he is intituled) speaking of his Maister Hierotheus, among other his praises giues him this, that *ταῦ θεῖα ἱκανῶς* which the Greeke Scholiast expounds in Saint Johns word out of the Prophet, that he was *θεοδιδάκτος* taught of God, as hauing it by especiall Revelation; & a Papist examining that place though he vary from that interpretation, yett saith as much to our purpose, that he which frameth his life according to Gods word, may truly be said *ταῦ θεῖα παρ-χεν*. Seeken no further then Theodoret (the Author now in hand) who manifestly expresseth the same in that excellent speech of Constantine the Emperor, whose words are, that seeing the Euangelicall and Apostolicall Bookes, and the Oracles of the old Testament (which S. Paul in the abstract calleth *λογία τῶ θεοῦ* the words of God) do plainly teach vs what soeuer we ought to know or learne *περὶ τῶ θεοῦ* of any thing that CONCERNETH God (that is, either his Diuine nature, as S. Luke vseth the word; or his attributes and qualities, as S. Peter applies it; or his Law and Religion, as the penner of the Machabees takes it; all which, the Emperor had before called *θεῖα πράγματα* Gods busines, away therefore (saith good Constantine) with all strife, and seeke for the Solution of these matters, ἐκ τῶ θεοῦ καὶ τῶ πατρὶ out of the Scriptures inspired by God himselfe. And els-where also the same Theodoret making the orthodox Christian to check his fellow disputant, for adding something of his owne to a Scripture-Text, tels him that *τὸς θεοῦ* to DIVINE writings nothing must be added; which must bee vnderstood of Gods word onely; for it is the prerogative of it alone, to bee exempt from adding or detracting; a priuiledge which no other writing, be it neuer so holy, can challenge.

123 But none can better expound Saint Basil then himselfe, who in the contromersie, about the manner of speech concerning the Trinity, refusing *εὐσχημο* or any o-  
ther

ther learning, wisheth that the Scripture inspired by God, might iudge betweene the Aduersaries and him, and that the truth for euer might be decreed to be theirs, whose opinion shall bee most consonant τοῖς δαίοις λόγοις vnto Gods word, heer's the very phrase that he vsed to the Emperors Lieutenant, which this profound Iesuite cunningly translated Sacred Learning, lest Saint Basil should bee thought to attribute ouer much authority to the Scripture, and thereby should imply *vnwritten Traditions*: and to make this the more probable, very honestly he forceth in a Parenthesis [of the Church] vpon the Text, and translates θεῖα δόγματα Divine Doctrines, as if that holy father had vnderstood Decrees or Canons Ecclesiasticall concluded by the Church in some Synode.

Basil. ep 80. ad Eustath.

124. Which giues occasion to the *second question*, that wil appose a better Scholler then this *chattering Censurer*, where it was euer read that the Church *constitutions* or opinions, resolved by *Councils* or *Fathers* (not hauing their warrant from the expresse word) were called *diuina dogmata*: Bellarmine, in his diuision of *Traditions*, implieth the contrarie: for sorting them into three kindes, *Divine*, *Apostolicall* and *Ecclesiasticall*, THEM onely hee saith to be *Divine*, which, though they be not written, Christ himselfe with his *OWNE* mouth deliuered vnto his *Apostles*. But had hee beene silent, *ONE* of more antiquity and *Credit* then he is, hath long since interpreted Saint Basils words, making these three, *Diuina Dogmata*, the *holy Scripture*, and the *word of God* all one: yea, even in this verie Chapter, *Theodore* vseth it twice in that very sense. So that his *Maiestie* translating it with a reference to that former part, did it not eyther with *preiudice* to any partie, or *superficially* through neglect, but vpon good warrant, for they that betray the *Doctrine* which God hath deliuered, (that is, *δαίον δόγμα*) they do also betray the *booke of God* it selfe wherein it is deliuered.

De verbo non scripto lib. 4. ca. 2.

Epiphani lib. 3. heres. vii.

125. And yet lest it might bee thought that his *Maiestie*

Iohan. Picus.  
edit. Ann. 1608.

iestie did this without precedent or direction, not onely Camerarius, whose translation is most ripe, and was knowne to bee a perfect Gracian; but (because Hee being no Papist might be excepted against) a great Officer among the Parisien Inquisitors hath So turn'd it into Latine in his last edition of Theodoret, His words are, *They which are nourished DIVINIS LITERIS*, eos nullam Syllabam IL-  
LARYM in discrimen venire pati posse: if hee hath done it falsely, then were their booke-Censurers negligent, to let such an error escape; if truly, then is there both malice in this Cauter to challenge his Maiestie for shifting it by a wrong Translation; and Hypocrisie also to make it a fault in the Apologer, which is passed for good, and so diuulged by their OWNE translator.

126 But of this challenge hee giues a reason, *that it could not bee meant of Gods Doctrine in the SCRIP-  
TURE*, because the controuersies then debated, were concerning HOMOVSION and HYPOSTASIS, and other such names SVBSTANCE, PERSON, TRINITY, &c. which being not found expressly in Scripture, but determined by the Church, Saint Basil called D I-  
VINA DOGMATA. Now who would not admire Father Parsons his dexteritie in answering, but specially his profound skill in Diuinitie? Are Dogmata, the Positions and opinions concerning the Coeſſence, substance, person, &c. conclusions onely of the Church, and not Bible Doctrine? then was S. Ambrose to blame to triumph over the Arrian with such a daring question, *how is it thou saist that homouſion is not to be found in Scripturis diuinis* (that is Basilς ομοιουσ) *in the HOLY SCRIPTURES*, being that thou seest and maieſt know, the UNITIE of substance to be ratified by the authority both of PROPHETS and EVANGELISTS? whereof Saint Ambrose had cited many in the Chapter before; and the most of them Theodoret our Author also hath couched together in his first Booke. Then was Saint August: likewise too ventrous in appealing

Ambrose de fi-  
de contr. Arrian.  
Cap. 5.

Eccles. hist. lib. 1.  
cap. 8.

appealing for *bomouſion*, both from the Councell of Nice which confirmed it, & that of *Ariminum* which confuted it, vnto the SACRED SCRIPTURES as the moſt indifferent witneſſes in that controuerſie. But *Epiphanius* more bold then they all, who ſaith that the Coeſſence of the Father and the Sonne, is in the Law, in the Apoſtles, and the Prophets, *ὁ πατὴρ ἵκεται*, and in THEM it is MANIFESTLY contained. And ſo might we cite *Tertullian*, *Athanaſius*, *Baſil*, *Hilary*, and many other, all earneſt in the point, that the Coeſſence, as it is DOGMA, a Diuinity Poſition, is Scripture Doctrine.

*Auguſt. lib. 3. contr. Max. Arrian.*

*Hereſ. 60.*

127 Yea, „but the WORD it ſelfe is not there, what's that to Saint *Baſil*? that's *ἰσχυα* not *δύνα*: THAT, for which the Deputie challenged him, and requested him to relinquish, was *δύνατον ἀπίστεα* a curioſitie of OPINIONS, not of Diuinity TEARMES & WORDS; neither the controuerſie of the Chriſtians with thoſe *Arrians* was for the word ſo much, as for the Subſtance & Doctrine and yet it appeares by *Theodoret* (reciting the Epiſtle of *Eusebius* concerning the *Nicen Creed*, wherein that word is inserted) that thoſe Fathers accounted euen the WORD it ſelfe, to be a Scripture tearme; for in the *Anathema* annexed by that Councel vnto the conſeſſion of that Creed, it is enioined vpon paine therof, that none ſhould vſe any tearme or WORD not written in the Scripture. And that is it of which *S. Baſil* himſelfe challengeth *Eunomius* for inforcing WORDS and tearmes not found in any place of holy Writ; which, within a line or two after, he calleth *τὸ δὲ δόγμα τῶν Θεῶν* Gods Doctrine, ſchoole, or library. So that the Reader, by this time, may iudge, whether of the translations, either that of his Maieſtie, or this of the Cenſurer be more agreeable to the Greeke Text, or the purpoſe of that holy Father: His Maieſtie to auoid a repetition of the ſame word twiſe [*Gods word, Gods Doctrine*] translating it with a reference; This Epiſtler to make Traditions good (which Saint *Baſil* is the moſt forward to auoide in all his workes, and ſo is

*Euseb. hiſt. li. I. cap. 12.*

*Contr. Eunom. lib. 2.*

*Moral. reg. 26. & 80. Tracta. de ſine Reg. breuior. inter. 1. & c.*

*Theodor. eccle.  
hist. li. i. cap. 8.*

*Theodor* also) by botching in a word [*of the Church*] neuer dream't of by either of them both, and for which he hath no warrant either frō *author* or *interpreter*. His *Majesty* hauing a translation of their owne, iustifying his reddition word by word, and the questions also then in hand, being to bee vmper'd onely by the *holy Scripture*; for that which led the Fathers in the *Nicen Councell* to the worde *homousion* was the sole authority of Gods word.

128 From thence he passeth to the *third booke*, (as this *Land-sepper* calls it) which is his *Majesties* counterpoise of *Disparities* betweene the case of *Saint Basil* and the *Arch-prist*; that holy Father being excited to *Arrianisme*, an *Heresie* subuerting the maine ground-cel of our Religion, being no lesse then the denying of our Saviour his eternall God head: *Blackwell* vrged to thwart no article of Faith but onely to recognize his loyaltie to his naturall *Soueraigne*. Which though the *Iesuite* at the first, calls, „ a *weake argument* ; yet hee is pleased afterward to trie how hee can make a *conformity* betweene it and the *Oathe*; which hee doth, by a *comparatiue supposing* ; and that twofolde: first of the persons, both of the *Emperors Deputy*, and our *Iudges*, that „ *If Modestus the Deputy*, had „ *beene asked*, in fauour of what Religion hee made the demand ; to *Saint Basil*, hee would haue answered, the *ORTHODOX* : as the *Iudges*, of England doe now, that require the „ *Oath*.

129 Which is a *supposall* of vtter improbabilitie of the one, and manifest vntruth of the other part ; for the *Deputie*, it appeared he cared not which was *Orthodox* or *hereticall* : he was of the *Emperors* Religion vp and down, true or false ; which by his arguments vnto *S. Basil* was euidently apparant : for the opinions then controuerted, hee tearmed them but *quillies* ; as *Gallio* an Other *Deputy*, but a *question of words and names* : either might stand as the *Emperor* thought good : and for the profession, he tolde *Saint Basil*, it was but *yeelding* for the time, making faire weather

*A. 1615.*

weather for the present: and the most pressing motiue hee vfed, was but the promise of the *Emperors* friendship: for THAT (you may bee sure) the *Deputie* thought to be a maus *Summum bonum*, and to be preferred before all the *Coeffences* or *hypostases*, or *Trinity* or *Deity*, or whatsoeuer. Which made that holy Father to tel him that his arguments were toies for Children, As for our Iudges; which of them amongst vs, in tendring the Oath, doth offer it as a matter of Faith or Doctrine; tending one way or other? saue that as the allegiance of a Subiect, and the assurance of the Kings safety is a point of Religion.

130 His other personall supposall is of the fore-named Emperor, and a Protestant prince, that if any man should haue „ then called Valens, Arrian, it had beene no lesse offense, then „ now to call King James (that's his meaning) a Calvinist or Lutheran. And whats this to the purpose? But that his gall ouer-flowes, and he must void it by his pen in his iustitious Pamphlets: His Maiesty no further holdeth with Luther or Calvin, then Saint Paul his Signe giues him leaue; that is, so farre forth as they hold with Christ: and were not the Romish both Princes and Priests enthralled to the Popes Dictate, — *Iurare in verba magistri*, to take his word for Gospel, more then King James is to Calvin or Luther, factions in Religion had long since vanished, & Christianity had beene more firmly established, and flourished more generally. In the meane time, to this scorning Flur, his maiestie answers with the same modesty, truth and learning, that Saint Augustine did such a petulant Companion (as this Iesuite) by whome he was charged to bee a Manichee. It is Petilian, saith he, who iudging of an other mans conscience doth so intitle mee, but I deny my selfe to bee, which know my selfe, and speake out of mine owne conscience; homo sum de area Christi, I am a man of Christs floore; if I be naught, I am the Chaffe; if I be good, I am the graine: huius autem Area ventilabrum non est lingua Petiliani, yet is it not the peenish or lauish tongue of Father Parsons, that must Ventilate the

1. Cor. II. I

Horace.

Contr. Iit. Petil.  
lib. 2. Cap. 10. 12.



Lib. 4. cap. 17.

Corne of this Floore, to trie whether I bee chaffe of Wheate.

131 His second conformitie therefore is of the matter, that the differences betwixt *Arrians* and *Catholikes*, in *Saint Basils* time, are the same which are betwene *Protestants* and *Papists* at this day. In the Chapter where this Story in hand is recorded, *Theodoret* makes mention of the *Emperors Cooke* (whose name was *Demosthenes*) how rudely he railed vpon *Saint Basil* when he was cōferring with *Valens* the *Emperor*; and all the answere which that *Reuerend Father* gaue him, was a smile, with this touch, now I see an VNLEARNED *Demosthenes*; and who will not smile and say, that hee now heares not an vnlearned only, but a shameles Iesuite, making this comparison? For it is knowne that *Arrianisme* rased the very foundation of our Faith in *Christ Iesus*; whereas there is no principle of diuinity, nor Article of Creed, but the *Protestants* (so called) doe professe it more sincerely, and maintaine it more firmly, then the Church of *Rome* hath done for these thousand yeares.

132 But grant all this that hath beene saide by him were true (as nothing can bee more false) yet what is it to the Oath, or to the *Cardinalls* intendment; or for the *Arch-priests* refusal, either as *Bellarmino* applies the Storie, or as the *Censurer* abbets it? For this is *Bellarmines* argument (if hee ment it to the purpose in hand); *Saint Basil* denyed his yeelding to *Arrianisme* at the *Emperors* command, lest thereby hee should deny the God-head of his Lord and *Christ*: therefore *Blackwell* ought to forbear the taking of an Oath, wherein hee should onely recognize his Faith and Fealtie to his liedge King and Soueraigne. The *Epistlers* is this: *Arrianisme* and *Caluianisme* are both alike opposite to *Catholike* truth, therefore *Papists* may not take the Oath of *Temporall Allegiance* to their lawfull King. For let it bee duely weighed (bee the Circumstances neuer so many) this is the summe and substance of their applying and

and supporting that alleaged authoritie, if they speake to the point. And did not then the *Saduces* make as necessarie a Consequence vpon the *Iudiciall Law*? *Seuen brethren successively married one woman, as Moses willed; & they all deceasing she at last died, therefore there can be no resurrection to another world, lest the marriage there should proue litigious?*

Matt. 22. 25.

133. But by this time now, the *Censurer* hath surfeited of his paines, and is glad (as it seemes by him) that hee is come to the *REMAINDER*, as he calls it, Num. 68. So that all the the *Sections* following, are but *transitions* of *S. Peter* and *Marcellinus*, & *Gregory* and *Leo*, &c. *Examples* produced by the *Cardinall*, and refelled by his Maiesty with singular *dexterity*, *learning* and *zeale*. And yet this (though but a *Remainder*) the *Epistler*, as being too heauy, for his weake skill, *transmits* to the *Cardinall*: wherein hee differeth from that railing *Cooke* before mentioned; for *S. Basil* was inforced to cut him off, telling him that his skill was best in the *Kitchen* when he was seasoning broath, his *Adders eares* were not for *Mysteries* of *Diuinitie*. But *Fa. Parsons* (though the *Priests* describe him to be a most hot and chollericke fellow) hath, you see, this *grace* (or *Art* at least) while these points are in hand, to dismisle himselfe, and slip the collar iust as *Gallio* did in the *Acts*, and in his very words, *Si iniquum aliquid aut facinus pessimum, o Iudaei recte vos sustinerem*: If there be matter of any notable *Treachery*, *Killarie*, *Conspiracy*, you shall finde mee ready to support you, *Cardinall Bellarmine*: but if they be questions of *Gods Law* touching points of *Diuinity*, matter of *ancient Story*, or reading in *Fathers*, *Vos Ipsi videritis, Iudaei ego horum esse nolo*: Looke to it your selfe Sir, I will be no *Iudge* in *THESE* matters. If any matter of *scorning* or *reviling*, or fresh intelligence of things neuer acted nor thought of; then turne *HIM* loose. To iustifie this for a truth, the *Reader* shall not skip a *Section*; for, howsoeuer he transmits the reply, vpon his Maiesties answer to those authorities, vnto the *Cardinall*, for the substance thereof;

Theodor. ubi supra.

Act. 8. 15.

Macro Satur.  
lib. 7.

Cic. in Hortens.

„ yet he hath alight vpon a S C O F F E therein (as he tearmes it) and there he staies a while.

134. If it be a Scafffe, it is that which they call *demistata* without gall or Contumely: and what is it? Tully said, that *Hortensius* lift vp Eloquence to Heauen, that himselfe might goe up with her; so *Leo* praised *S. Peter* vp to the skie, that hee, being his heire (for so hee styles himselfe) might thither also be aduanced with him. A comparison full of *Vrbanity* and truth: cinilly taxing, not the Popes arrogancie so much as his *Pollicie*, that could winde himselfe vp into an vniuersall praeminence by the Proxie of *S. Peters* pretended assumption. But is not this facetie Resemblance retorted (indeed) with a bitter scorne by the Epistler, when he saith, „ that his Maiesty borrowed both that allusion and those subsequent Collections out of *Leo*, from *M. Reynolds* (as if all „ his Maiesties learning were at the second hand) and „ *M. Reynolds* from *M. Iewell*? (sure hee was as lawfull a Bishop, as *M. Bellarmine* is a Cardinall, and deserues the Title as well;) which is not a Scafffe onely, but a plaine Slander.

Plut. de discr.  
adulat. &  
amici.

135. First, for his Maiestie: Hee that heares his ordinary Discourses at euery meale, vpon euery occasion, in any argument of any kind of Learning, shall find (according to the ancient Greek Prouerbe) that he is not *Achilles* his sonne, but *Achilles* himselfe; and that hee hath not fetch't his Learning from any mans Cisterne, but drunke it in at the Well-head from the Authors themselues: and were the great Cardinall his Maiesties Attendant at board, he should know and finde, that, in any different point of Religio, his Maiestie would appeare a more perfect *Textuary* (and for the Scripture especially) then himselfe. Secondly, for *D. Reynolds*, his Bookes diuulged are few; but compare them that are, quantitie for quantitie, with *Bellarmines* large bulke of Controuersies (let the collation be vnpartiall) the Cardinall will be found to come as short of him, for variety of all kinde of Learning, admirable memorie

more, vncontrolcable Quotations, and true Allegations as the too-man dragg'd behinde the *Lydian Coach*, which they say, was as *swift* in the flight as an arrow. Thirdly, as *Aristoile* once applied it out of *Homer*, *Polydamas mibi primum*? Doth *Fa. Parsons* tax any for borrowing, who, not only by the auerment of the *Priests*, but by the true tracing of his *Pamphlets*, is discovered for a more vaine crowning, bragging it with his borrowed plumes, then that *Sacke Daw*, which *Esop* describes, and *Horace* applies in the like case? For if euery *Creditor* should arrest him for that he hath borrowed in the worldes view ( besides his priuie debts, he would be forc't for shame to say, as the *Lemo* did in the *Comadie* for his stolne *Damosels* (when hee was attached, and could conceal them no longer) *Miratus fui neminem venire qui istas assereret manus mea profecto non sunt*: I maruell that no man challeng'd them from me before, for I will swear they bee NONE of MINE. In his *Word-word* that whole *Decade* of reasons to daffe the *Pope* from being *Antichrist*, is wholly taken out of *Belharmines* Bookes. In his *triple Conuerfions*, all his *Martyrs* and *Saints* fetch't out of *Surius* and *Baronius*, with the *Romane Legend*. In this *Censure* of the *Apologie*, those foule imputations laid vpon *Lady Elizabeth*, **THAT QUEENE** of pretious memory, all borrowed from *Saunders*, *Reynolds*, and *Gifford*, saue some railing tearmes wrought out of his owne braine, as the *Spiders* web out of her own substance. But whatsoeuer concerneth the nature of the *Oath*, or title of *Supremacie*, *Allens* *Apologie* is his chiefe *Oracle*; and that so palpably, that (as he once said) *Hem alierum hunc ex hoc natum dicas*: But of all other, his *Resolution* (which is the only praiseworthy worke that euer he did) if from thence, *Gasper Leartes* should take what is his, a few scraps would remaine of *Parsons* owne, if the *Priests* say true. Yea *Belharmine* himselfe, that *Great Apollo* for *Controuerfies* (it will bee iustified) hath no answer to any *Argument*, nor definition nor diuision of any *wt* or *weight*, which he hath not borrowed

Plutar.

Aristot. Eth.

Plant. Panulus.

Terent. Eunuc.

Quodli. pa. 71.  
273.

March, 18. 28.

rowed from Popish Writers, that haue handled the same questions before him. But it is all-day scene, that there is none so ready to take a debtor by the throat, for borrowing a pety summe of foure Nobles then he, who himselfe was in arrearages about ten thousand Talents.

136 And what is that which is thus borrowed by *M. Reynolds*? Certaine hyperbolicall bumbasted phrases, wherewith *Leo* sets out *S. Peters* authority; especially that blasphemous speech of his, that our Lord did take *S. Peter* into the Fellowship of the INDIVISIBLE VNITIE; such an impious and prophanely proude assertion, as a Christians heart would tremble to imagine it, his hand abhorre to write it. And this (saith the Censurer) hath the „ Apologer taken from *M. Reynolds*, and hee from *M. Iewell*. And will *Fa. Parsons* auouch this vpon his small credit? Such Challengers should direct the Reader to the places, else they will be thought forgeries; and make truer quotations then the *Epistler* doth heere, who, for that speech of *Leo*, sends vs in the margin to an *Epistle* of his ad *Episcopum Viennensem*, there being no such in all his Booke, but one intituled ad *Episcopos per Viennensem Prouinciā constitutos*: which, were it his owne or the Printers error, since he will be such a curious *Lynceus* in other mens marginall slips, it is good to let him see his owne escapes, yet not as HE doth with contumelious insulting. But in what Booke of *Bishop Iewells* is it; or where hath *Harding* answered it? The truth is, that this may be a double vntruth, both for the challenge and the answer, seeing he quotes no place. For *Bishop Iewell* in one Booke neither names *Leo* therein, nor reads the words so as *Leo* hath them: but the wordes by him there cited, are, that God tooke *S. Peter* in Consortium in diuina TRINITATIS, into the Consort and Fellowship of the indivisible TRINITIE; and for the Authour of the speech, he quotes *Boniface* the 8. out of the *Sext* or *Decretals*. How then could *Harding* answer him for *Leo*, when in that case he mentioneth him not; but suppose he „ hath

B. Iewell, Reply, Artic. 4.  
Diuif. 32.

Extr. de elect.  
& elect. potest.  
parag. Fundament.

hath answered it, what followes thereof? *Being once answered* (quoth hee) *they wade not repeat it so often againe:* (if *Papists* had taken out that Lesson, the world had been eased of many *Bookes*, and *Bellarmino* might haue *Epitomized* his three *Tomes*.)

137 Indeed such swelling words of Vanity (or rather of *Blasphemie*) were better buried in silence, then reuiued in print, if the Pope would leaue arrogating to himselfe NOW, and his *Advocates* cease to flatter him in it, as much as that *Hyperbole* comes to, though in other words. But vn sufficient answers must not impose a perpetual reticence from *Replies*, for silence in that kinde, doth not only betray the truth, but also establisheth a falsehood, by an implied consent.

138 Heare we then that answer, either made by *Harding*, or cogg'd by *Parsons*: *The Vnitie that Leo speaks of, is of NAME, not of ESSENCE*. First then, both *Leo* and *Boniface* were to blame, who in the very same place where those words are, say, that *Christ made S. Peter the chiefe, that from him (as from the head) hee might powre his gifts into the whole body of his Church*: and presently subnects the reason thereof, *for that hee had taken S. Peter into the Consort of the indiuisible Vnitie*. This is another manner of assumption into *Vnity* then Names wil afford. But the *Glosse* is much more to blame, to point vs, for the interpretation of the word *Vnity*, to that *Chapter of the Decrees, In Christo Pater*; but that thereby they would haue vs know, the *Vnity* whereunto *Christ* tooke *S. Peter*, to be the same of the *Sonne* with the *Father*. And doe not their owne *Canonists* plainly say, that *Papa participat uitramque naturam cum Christo*? Secondly, what learning will iultifie that phrase of speech [an *Vnity* of names?] One name may be communicated between two, or among moe; and many names of diuers appellations may be vniued in one Catalogue; or, after the custome of the old *Romans*, and some Nations, in one mans title: but that the same name,

Vide Martam  
& Benedict. à  
Benedict.

Vbi supra.

Gloss. ibid. &  
de Consecr.  
dist. 2. in Christo.  
Aluar. Pelag.  
de planct. Ec-  
cles. lib. 1. cap. 37.



Leo. Epist. ad  
Episcop. in Vi-  
ennens.

Matth. 5. 14.

Exod. 7. i.

Leo Serm. 3. de  
assump. sua.

Ibid.

imparted to severall persons, should be called an *Unity*, let all the *Onomastiks*, and *Nomenclators*, or *Mathematicians*, or *Schoolemen* be searched, and it will not be found. Or what *Divinitie* will warrant, that *Individua Unitas* was ever attributed to any but to the holy *Trinity*, in the eternal & vnseparable *essence united*? Thirdly, whereas he saith, that „*Hardings answer is according to Leo his sense and drift*, it is an errant falshood: for his word *assumptum* signifying the time past, thereby he infers, that Christ hauing first assumed *S. Peter* into that fellowship, *id quod ipse ERAT voluit nominari*, his pleasure was to call him by the name of that which himselfe was. Fourthly, the word *Rocke* is none of the names of our Sauour, but *Symbolically* onely; and so is the name of *light*: which title notwithstanding he imparted to al his Apostles, which (by this rule) might iauest them with as high an interest in the *Indivisible Unity* as *S. Peter* had; and *Moses* much more, vnto whom the *Almighty* gaue his owne name, telling him that he should be *Elohim, God* vnto *Pharao*; another manner of *Unity* for a name, then the Metaphor of a *Rocke*.

139 In brieft, let *Leo* expound himselfe, as elsewhere he doth, when hee saith, that our Lord (of his fauour and grace) vouchsafed to *S. Peter* *Consortium potentia sua*, the great and wonderfull consort and fellowship of his owne power; among the rest, that there should be no *Principality* on earth, but it should bee giuen by *S. Peter*. And a little after, making Christ speake to *S. Peter* of the *Prerogative* which was granted him, he declares (withall) the extent thereof, *Et quia mihi potestate sunt propria*, because those things which are proper to my *POWER*, are also participated in Common betweene *VS* two. And is not this *Unity* of more inward consort then *Names* can worke? which (to turne the *Censurers* words vpon himselfe) if *Harding* or *Parsons* would haue equally considered, neither would the one haue answered it so sleightly & *un-divine-like*, neither the other be offended to heare it oft repeated, that euen for the

the credit of their eloquently arrogant Pope, it might haue light vpon a sounder *Apology*, or *Interpretation* at least. But speake in sooth (honest *Censurer*) is *Unity* of *N A M E* *Hardings* owne distinction in answer to *Bishop Iewell*? *Himselfe* denieth it: for *M. Harding* saith, that *Leo* meant thereby an *Unity* in *Quality*, an *Unity* in *Grace*, an *Unity* that is proper to *Christ* himselfe; and mentioneth no *Unity* of *N A M E*: for though hee were a corrupt Doctor, yet was he a better Diuine then to speake so absurdly, as *Parsons* would heere make him.

140 After this, like another *Lysander*, hauing stripp't himselfe of his *Lions skynne*, and spoken for *Leo*, what hee can, and as you heare; now he presents himselfe in his *Foxes Case*, and takes *Bellarmines* person vpon him (for of *Saunders*, it seemes he is ashamed) in which *habit*, hee hath cunningly crept thorow *seuen leaues* at once of the *Apology*, from page 95. to 110. euen to that place where his Maiesty doth charge the *Cardinall* (after an excellent comparison of *Contrarieties* betweene the *Scriptures* and *Bellarmines* writings) that *God* and *Belial*, *light* and *darkenesse*, *Heauen* and *Hell*, are not more contrary, then the said *Bellarmines* estimation of *Kings*, is to *Gods*. Which after this *Censurer* hath imboss't with a name according to his Custome (calling it A PASSIONATE CON-  
CLVSION) he makes a long relation of the *Reuerend*  
opinion that *Bellarmine* hath, and of the high *Supremacie*  
which he allots to *Kings*, which wee may see (he saith) in the  
*Cardinals Booke*, *De Laicis* (for hee is excellent to lengthen a discourse, when t'is prepared to his hand, as *Iacob* was to commend his cog'd venison when *Rebecka* had provided it.)

141. But hauing read that *Booke* (to which he referres vs) what shall wee finde there? First, that the *Cardinall* doth there respect *Kings*, as much as any other, perhaps, hath ever done before him: Secondly, that hee maintaines the Authority of *Princes* against *Anabaptists*, *Asbeists*, and other

Har. fol. 174. D.  
Jewell. def. of  
Apol. part. 2.  
fol. 121. Additi-  
on.

Gen. 27.

Terent.

Polydor. Virg.  
Angl. hist. li. 3.  
Apthor. pro-  
sym.

Aesop.

Resp. ad Venet.

other miscreants, &c. In both which, Fa. Rainard shew<sup>d</sup> himselfe what he is, for lest he should be taken in the first for *ouer-lasbing* (because it will appeare that *Bellarmino*, in that *theme*, comes short of many Bookes both of *God* and *Men*, extant before *his*) he puts in [PERHAPS] and then what hath the *Cardinall* done equal with other men? For *THAT Word* must excuse him, if either his good respect of kings come short of other *Authors*, or his base account of the exceed any other; that, *perhaps*, he respected them as well as they did, and, *perhaps*, not. Now sure, *M Bellarmine*, *Quicquid rectè curatum velis huic mandes*, You haue a light vpon a worthy *Patron*, and his Maiesty vpon a learned *Antapologer*. And euen so he deales in the second. „ For the *Cardinal* maintaynes *Kings* (saith he) *against Anabaptists and Atheists*; but he addeth not & *against the POPE*, vlesse hee ranke him amongst those whome hee calls *MISCREANTS*; and then what greate matter hath the *Cardinall* done for *Kings*? Iust so much as the *Saxons* did for the ancient *Brutus*, who freed them from the *Pills*, but inthralld them to themselues in a *sover* seruitude. It is an old rule of *Rhetorike*, in *themes* comparative, *τοῦτον ἐξ ὑπερωτιν* to disgrace a thing by extolling it, and to aduance that which an encountering comparison shal debase to the lowest. Such Art hath *Bellarmino* shewed, in his lifting *Princes* vp to the skies, by embroidering their *authorities*; but (setting the *Pope* aboue them) he doth turne them downe with a more foule disgrace; as the *Eagle* in the *Apologue* soared the *higher* with the *Tortoise*, that the might trun her in peeces with the greater fall: Yea so much the *Cardinall* himselfe confesseth, that all the prerogatiues which euer he gaue to *Kings*, was only in refusing of *Anabaptists*, not in respect of the *Pope*.

142. But which are those mounting preeminences that he hath afforded vnto *Kings*? One is (saith the *Censurer*) „ that the *Ciuill Law* of the *Temporall Prince*, doth no lesse binde the *Subiect* in *Conscience*, then the *immediate Law* of *God*

God. This is (indeede) an eminent *Perogative*; but is it a true position in *Divinity*, or false? (take it, for the time, but as a question asked, not now to be debated.) If false, then without controuersie, the great master of *Controuersies* hath fondly erred in setting downe such an unlimited *Maxim*: If true, why then doe not the *Romish Catholikes* of England obey the *Temporall Lawes* of the *Realme*, by his *Maiestie* established? or by what *Divinity* can the same *Bellarmino*, dissuade the *Arch-priest* from yeelding his assent to the *OATH*, which a *Statute* and *Law-Ciuill* (confirmed by his *Maiesty*,) doth inioyne? or how can the profound *Antipapologist*, intitle *THIS* Law of a *Temporall Prince* such an *Angarisation* of conscience, as neuer was imposed vpon any *Christians*? If that Position stand firme, then haue *Recusant Catholikes* sinned against God and their Conscience, in denying the *OATH*: if it bee limitable by their *Romish distinctions*, then neuer brag of any *Prerogative* that *Princes* haue by this *Axiom* of *Bellarmines*.

143 Well, but hee is yet more kinde, and endowes *Kings* with a more speciall *primledge*; affirming, „that vnto them belongs the protection of Religion. And is this generall vnto all *Kings*? first then, that *Pope* deluded the *Kings* of *England*, when he annexed the Title [*DEFENDER OF THE FAITH*] to their title, as of singu-  
lar grace, and different from other *Princes*; making that *affixum* which is *aduium*; and an honour of *favor* which is so by nature; and a reward for merit, which is an office vnseparable from *Souereigntie*. Secondly, what kind of *Protectors* dooth hee make them? surely *Protectors minors*; for, as if they were in their non-age, they are bound (saith he, in that very place) to protect no Religion but what the *Catholike Bishop* (and specially the *HIGH PRIEST* of *Rome*) doe teach to bee held and maintained.

144 But yet more then that, „HE permits them *Ciuill* „government in *Ciuill* matters ouer all persons as well *Eccle-* „siasticall as *Temporall*. An high fauour verelie, and Prin-

Bella de laicis.  
lib. .cap 18. pa-  
rag. at hic er-  
ror.

ces are much beholden to him for it : but is not this an implicit *Contradiction* to the former ? For how can a King defend Religion, that is, repell Heresies, suppress Schismes, and see that the Faith of Christ bee sincerely professed within his Kingdomes, and yet bee a *Governor* in Ciuil causes onely, and not in spirituall ? can a King be a *Protector* of that, with the violation and breach whereof he may not intermeddle as a *Gouverneur* ? And is it not a thank worthy priuiledge, that hee affoordeth *Kings*, especially ouer *Clergymen*, whom hee submits to their *Soueraignes* onely *in rationis*, as if Discretion, not Religion were the bond of their Dutie ?

145 Why „ but this is as much (saith the *Epistler*,) as, reseruing Gods right to himselfe, a Catholike can giue to Cesar, First then THAT Catholike streightens Cesar more then God himselfe dooth ; and this is that wherewith his Maiestie challengeth the *Cardinall*, for his vast difference from God in this case ; who in his word hath appointed *Kings* to bee *Guardians* of both the *Tables*, to commande and prohib. it, not in Ciuill affaires onely, but in *Matters* also concerning Religion, saith *Saint Augustin*. Secondly, THAT Catholicke is no lesse, nor better then the *Donatists* ; whose opinion it was (as the same *Father* describes it) that *Princes* might not meddle in *CASES SPIRITUAL*. But *Salomon* (who himselfe was a King, and knew what concerned a *Soueraigne* in all points, for who might compare with him ? saith the *Scripture*) is of opinion that the King sitting in his *Throane*, dooth with his looke chase away *OMNE* *malum*, all kinde of euill ; and I trow (saith *S. August*) that al *Heresies* and *Schismes* are an euill, I am sure (qd. ne) *S. Paul* reckons them among the works of the flesh : and that speech of King *Salomon*, *Bellarmino* himselfe citeth for *Princes*, in that place where hee graceth them with that power, to be *Protectors* of Religion.

146 Now we haue followed him thus farre, we must retyre ; for this wily *Creature*, fearing lest hee should bee taken

Deut. 17. 18.

Cont. Cref.  
Gram. lib. 3. ca.  
51.  
Cont. Ep. Parm.  
lib. 1. Cap. 7.

Eccle. 2. 12. 13.

Prou. 20. 8.

Vbi supra.  
Gal. 5. 20.

De laicis vbi  
supra.

taken by the track or sent, hath *earth* d him selfe backe<sup>a</sup> gaine into the 92. page and there breakes ground, where his Maiestie shewed the *Cardinall* what wrong he had done *Gregory the Great*, in saying that hee assumed vnto himselfe the title of *Caput fidei*, the *Head of Faith*. In censuring whereof, the *Epistler* first differs from *Bellarmino*; for that which the *Cardinall* applieth as a personall rule, to *Gregory* himselfe, this *Champion* of his referres as a locall privilege to the *See Apostolicke* (which perhaps they will reconcile, by making them two, the *Pope* and *See*, tearmes conuertible.) Secoudly, he repeates his Maiesties interpretation, refutes it not; but labours vpon the second answer, where his Maiestie said, that if the interpretation and sense which he had given, would not be admitted, he might then as well dismisse *Gregory* (suppose he spake in his owne behalfe, as they would haue him) as *Bellarmino* often casts off many of the *Fathers* [*minus causæ locutionis est*] he spake not very aduisedly, and to that purpose citeth two places. Now heeres worke for the *Censurer*, to tumble ouer a Booke, and see if hee can take the *Apologger* tripping in the quotations; as for the matter it selfe, shal, the *Cardinall* must looke too.

147 And what hath hee found in his search? „ *That* „ the *Apologger* cannot defend himselfe from **WILFVLL EXAGGERATION & VOLVTARIE MISTAKING**, because that speech is used but once in one „ of those places, marginated by his Maiesty, and there uttered „ of *Lyra* a recent Paraphrast, not of any Father. But hee that reads the place, shal finde both an explicit contradiction, & a double transfixion, like that stroake of *Phinees* (for force, not for zeale) pearcing with one speech through two at once, For in the very next preceident Paragraph, *Lyra* (saith the *Cardinall*) is of no such authoritie, as that wee should oppose HIM *omnibus antiquis Patribus*, to all the ancient *Fathers*: presently in the next words, without doubt (saith *Bellarmino*) *Lyranus Hieronymum sequitur*, *Lyra* dooth follow

Numb. 25. 8.

*Bellar. de Rom. Pontif. lib. 2. cap. 10.*



De Christo. li.  
2. ca. 2. ad se-  
cund.

De Christo li. 2.  
cap. 22.

Ibid parag.  
Quart.

follow Hierome in that his opinion; there's the Contradiction: for how could *Lyra* thwart ALL the *Fathers*, when he had what he said from Saint *Hierome*. Secondly, hee had *Hierom* for his *Author*, in saying as he did, although therein he spake not so aduisedly (saith the *Cardinall*) whereby he strikes them both at once; and *Hierom* rather then *Lyra*: for if *Lyra* spake vnaduisedly (hauing what he spake from *Hierom*) *Hierom* was much more vnaduised to vtter such a thing of his owne head. Briefly, was the opinion *Orthodox* and true; then was not *Lyra* to be blamed: was it vnfound and not iustificable; then was *Hierom* touched by the *Cardinall*, and not *Lyra*. In the other place, the verie words [*minus caute &c.*] are not at all, but the sence of them to the full; for *Bellarmino* saith there, that some of the *Fathers* doe sometimes erre; that is, speake vnaduisedlie or worse, and that therefore he followes them not in their singular opinions, when ONE crosseth the rest; & I trow that singularitie is either an vnaduised, or a wilfull error. Where is, now, the *Apologers* VOLUNTARIE MISTAKING the places for quotation, and the speech for substance being truely alleadged.

148 Yea, but, it is a WILFVLL EXAGGERATION, to say that he doth it OFTEN. And to exaggerate a truth iustificable against an aduersarie, is no fault either in *Rhetorik* or *Dininitie*, and that it is a truth, a little paines shall be taken (seeing this Champion of his doth exact and challenge them) to cull out of his workes some few places, to shew his frequent reiection of the *Fathers*, with worse then *Minus caute*.

149 In one place he calts off *Theophylact* and *Euthymius* together, for making unfit answers, & giving Solutions not to the purpose, & the first of them a litle after, with some disgrace; both by comparison, that fathers more learned, holy & ancient then he, were of another minde; & with scorne also, non dubito quin ridendus sit ipse, himselfe no doubt will be laughed at if he swarue from their opinion. But it will be said, perhaps that

that he being a moderne writer (not past 800. yeres standing) might be so shifted: But Iustin Martyr, Irenaeus, Epiphanius &c. HEE will regard, if THEY come in his way it may be so, for of them three hee saith: *Non video quo pacto ab errore defendere possimus*; I see not how wee can possibly defend them from an error: neither can Tertullian (whose antiquity may not be accepted against free himselfe; for *Tertulliano non est OMNINO habenda fides in hac parte*. In this case Tertullian is not AT ALL to be credited, saith the Cardinall. Else-where of Saint Hierom; he seemeth (saith Bellarmine) not to be verie constant to himselfe for that his opinion. In another place, Hierom seems to be of that opinion, which is a false one, and shall in the due place be confuted. Else-where, hee crowdes three of them vp together, verie curstly: Tertullian (saith he) was an Arch-Heretike, Lactantius slipped into many Errors, and studied Tullies workes more then the Scriptures: as for Victorinus, though a Martyr, yet he was no Scholler. Briefly, take them altogether: who knoweth not (saith he) that the Fathers had the gift of interpretation in an excellent manner? and yet, **CONSTAT**, it is **MANIFEST**, quosdam ex praecipuis, **THAT SOME** of the **CHIEFE**, among them have erred in some things, **non DEBITER** & that is more then *Minus Cautely*, to speake unadvisedly. Now these are but a few among many, and that in one of his Tomes onely, which notwithstanding (for good reasons) might still haue been suppressed, but that the Epistler would needs according to the Proverb *anagryum committere*, haue this mixen surred, which was neither much to the purpose in hand, nor for the Cardinalls credit; who is obserued to vse the Fathers as it was saide that Solon vsed his friends, and that is no other wise then *merchantes vse their shewes* in accounts; for thousands if they please him; for Cypher if they crosse him.

50 But heere againe the *Vermin* hath out-ript vs, and is scudded as farre as page 108 where his Maiesty setteth

Lib. 1. de Bea. Sancti. ca. 6.

De Pontif. Rom. lib. 4. cap. 8.

De cler. lib. 1. cap. 15.  
De Pontif. Rom. lib. 1.

De beatitud. sanctorum. lib. 1. cap. 5.

De verbi dei interpret. lib. 3. ca. 10. para. Dicesi.

Erasmus ex Aristoph.



Hom.in Mat.  
83.

Martial.

In Psal. 98.

to Popes, to Bishops, to Priests, but euen to Deacons  
 „ This is Saint Chrysostomes (saith the Epistler) not Bellar  
 „ mines. That's not so, though the Cardinall wil needs fast-  
 en it vpon him. The particular instance, which followeth  
 of keeping men (though of the highest place and conditi-  
 on) from the Communion, because therein the Deacons  
 power goes beyond Kings, this indeede is Chrysostomes,  
 but the preamble generall is Bellarmines, when he sayth,  
 that Chrysostome doth subiect Kings euen to DEACONS.  
 Therefore vnto him may the Poets verse be applied,

*At malecum rectus incipit esse tuus.*

Chrysostomes speech was good, as it is confined by him to  
 such an high Ecclesiasticall function; for no man euer  
 denied, that Priests had more authority then Kings in such  
 Cases of ministeriall duties; but is the conclusion there-  
 upon sound or honest, therefore Chrysostome maketh Kings  
 inferior to Deacons? yet this was Bellarmines Sophistry to  
 put in the words of Chrysostome, *Si indignè adeat, cohibe et  
 coerce*, as if that holy Father had meant indefinitely of any  
 morall accesse, or coercion ciuill; whereas he onely spea-  
 keth of comming to the Lords Altar or Table to receiue  
 the Communion: it THEN the Priest know the King to be  
 a notorious, and publickly scandalous sinner, and conti-  
 nueth therein, to the offence of God & Church, without  
 repentance, he might in that case, and for that time for-  
 beare to minister vnto him. But that Bellarmine meant in  
 all Cases whatsoever, is manifest by that speech, which (out  
 of Saint Augustine) hee citeth in that very place, that Mo-  
 ses was therefore a Priest because he was the greatest, nam  
*Sacerdote nemo maior*, for no man could bee GREATER  
 then a Priest; which, as propounded by Bellarmine, he that  
 reades it, would thinke that Saint Augustine abased Kings  
 belowe Priests in all things. (a conceit, which was euer  
 farthest from that holy Father) and yet, *distingue tempora*,  
 at that time (in Israhel) it was true, before there was a King  
 for hereditary Succession: for as the same father sheweth

else-where, the State of Israel was then to be intitled, *Regnum Sacerdotale, a Priestly Kingdome.*

152 And yet thus doth he also shift off the third place which is, *that an Emperour must content himselfe to drinke after a Bishop, yea, after his Chapleine or Deacon;* for, this also the Censurer transmits to *Sulpitius Senorius*, from whence *Bellarmino* fetch't it: And true it is, that *Sulpitius* so sets it downe; but he that reads the storie, how *Martin* the Bishop of *Towers* caried himselfe in his outward behaviour toward that Emperour, as also toward the Queen *Augusta*, suffering her to stand & waite vpon him all supper time; to fill him his drinke; to minister water to his hands; to eate of the remainder which hee left; and in the meane time, the Bishop to sit in his chaire, & permit all this, with many other such passages, would rather thinke that *Sulpitius* described a *Sullen* and a *Surly Prelate*, then either an *humbled Christian*, or an *humble Saint*: first therefore to the storie, and after to *Bellarmino*.

153 *Bishop Martin* being at a feast with the Emperour, a seruitor at the midmeale (according to custome) offers a bowle of wine to the Emperour, who commands it to be first reach't to the Bishop which sat next to him in a chair hoping to haue receiued it from the Bishops hands againe: the Bishop takes the cup and his full draught, and passing by the Emperour, Dukes, and other guests of high place, reacheth it to his Deacon. A mannerly Prelate surely, both to drinke afore the Emperour, & to balke him after; but the reason added by the *Historian* is notable, *Nullum existimans digniorem qui post se biberet*; because hee thought no man there more worthy to drinke after him then the Priest: and no meruaile, for Saint Paul had taught them both that rule, *honore inuicem praeuenire*, to one strip each other in giuing honour and precedence: and else-where, *that every man esteeme an other better then himselfe*; for questionlesse, the spirit of God sets him out for an example of admirable approbation, that said of himselfe, *Stand apart, come not nere me for I am holier*

*De vita Mart.*  
*cap. 23*  
*Dialog. lib. 2.*  
*cap. 7.*

Rom 12. 10.

Phil. 2. 3.

Esa. 65. 5.

poler then the *asked* the Story, But *ubas* thus to *Bellarmine* for he *saies* it *is* *in* *his* *book* *de* *indulgentiis* *capitulum* *154.*

154. Doublesse, it argueth his extreme base account that he makes of Kings, even in recounting this Story; & especially as he hath plac'd it; for, having urged two Arguments before out of Scriptures and Fathers to prooue the inferioritie of Kings to Persons Ecclesiasticall (how well applied, this is no place to examine; the Christian Reader may there iudge,) he addes a third, which is drawn from the behaviour of Bishops & Kings (so he marshalleth them each to other; first, how Fabian the Pope excluded Philip the Emperour from the Communion at Easter; Secondly, how S. Ambrose made Theodosius the Emperour doe publike Penance in the Church; and the third is, T.H.I.S. of Bishop Marimand his Complaint, thus uniuersally vsing the Emperour at his owne board, openly; and all these to shew the Subjection (as he calls it) of Kings to Ecclesiasticall persons; and that of the meanest Order. Wherein the Cardinal discouereth his minde, that not in Spiruall Offices of the Church alone, but euen in Ciuill behaviour, Kings are inferior to Priests; else, as hee did cite the Story to shew what was done, so would hee either haue censured the Bishop for that proud fact; or at least haue reprimanded the Historian for rendering such a reason, so vnchristian and so vnlauiour; but citing it for a prooue, and not confuting it for a surquedrie; he reuealeth the base conceit he hath of Kings.

155. To all this, what saith the learned Censurer? As if either the Cardinal had appointed him to be an Apologies Godfather, or as if hee had taken Adams Office vpon himselfe; he thinkes it enough for him to giue Names to euery Instance as it passeth by; and this hee calleth, A VIOLENT INFORCEMENT, which will be found to be a naturall and necessarie deduction; for if the Bishop did well in preferring his Complaint before the Emperour, (and the Historian gaue a good reason thereof, because hee thought none of the companies more worthy to

Gene. 2. 19.



pledge him) and Bellarmine inferre this as an Argument, to shew the mean account that Kings are of, in respect of Priests; and not declaring his dislike in the least circumstance; it is a necessarie consequence, that he prefers the meanest Deacon before the greatest King, even in Civill comportments. Had Bellarmine excused the Bishop, that his S<sup>O</sup> doing proceeded of modestie (as not presuming to drinke, either to the Emperor, or those great Personages) this had beene well, but then it had beene no good Argument to his purpose: had he therefore taxed Sulpitius for his vaine aitiologie, and that reason given of the Bishops proud thought; so had he rid himselfe of his imputation; yet then the example had not fitted his intent: but both he and his fellow Cardinal cite and recite the *Storie*, as in a glorious triumph over Kings; for Baronius premiseth this *Storie*, and that vsage of the Bishop towards *Auguste the Queen*, with a *Non pratermittenda*, that in no case they must be concealed.

Baronius. anno  
Christi. 386.  
n. 21.

156 The fourth place is, that Kings haue not their authoritie from God, nor his Lawe, but from the Law of Nations; in repeating whereof, the Epistler STRIKES as if hee saw a Monster, and cries out GOOD GOD, and will not a man blasse himselfe to see such dealing? True, Parsons, he would indeede; and desire to bee blest from such a Doctor; who, being a Christian, should write so impiously; and a Diuinity Reader, should speake so vnlearnedly. But why doth the Censurer thus exclaime? Are they not Bellarmines very wordes; or are not the places truly quoted? In the first; *Secular principality is ordained by men, and hath his being by the Lawe of Nations*, sayeth the Cardinal. In the second place, *Orbis terra*, it is within the compass of the inferiour Orbe, from whence is given to Kings that power which they haue. Now where is the CALUMNIATION to bee desiered, which the Anapologer talks of?

De Pontif.  
Rom. lib. i. ca. 7.  
parag. Preterea.  
De Clericis  
cap. 28.

157 Bellarmines meaning (saith he) is mistaken; for  
thereby

thereby he understandeth the different formes of gouernement,  
not the power it selfe. They which read *Bookes*, vsc. not to  
list *Riddles*; the words are plaine; if this be his meaning,  
he dissembles it. But it is manifest, that this is not his  
meaning; for he doth not say, the diuers formes of secular  
Principality (as to be an *Emperor*, or *King*, or *Duke*, ac-  
cording to the custome of seuerall Nations) are by *Mans*  
*Ordinance*; but simply and indefinitely, *Secular Principa-*  
*lity is from men*: and in the other place, *Kings haue THAT*  
*POWER* which they haue (hee saith not the forme of the  
regiment, but the *Power* it selfe) by *humane constitution*;  
which is flat *contradiction* to the Apostles theorem: that  
there is no power but of God; and to our Sauours negatiue  
vnto Pilate, *Thou couldest haue no POWER*, except it were  
giuen thee from aboue: which place meeteth both with the  
*Cardinall*, and his learned *Interpreter*: for did *Christ* speake  
there of *Pilates Power* simply (that which *Pilate* before  
mentioned his power to loose, or crucified) then is *Bellarmino*  
gone, who saith, that *Secular Principality is from men*: did he  
speake it to him as he was *Deputy* then vnder *Cesar*, and  
appointed so by the *Emperor*? Yet euen that his *Deputy-*  
*ship*, saith *Christ*, he had from aboue; there's the *Censurer*  
gone: Yea, both of them speake contrary to the light of  
*nature*, for blind *Homer* could see and say *μηδ' ἐν Διὶ δει,*  
that honour and principality (what name soeuer it beare, or  
what power soeuer it haue) is of God. And if *Bellarmino*'s  
meaning should be as his abettor makes it, could the *Car-*  
*dinall* haue said any lesse of the meaneest Office in a Citie,  
that the execution of his authority is from God; but to bee  
that Officer rather than an inferiour, that is from Men?  
Soto be a *King*, and not an *Earle* by the *Cardinals* rule is  
from men; but being a *King*, to rule and gouerne, that's  
from God. Where is then that other image wherewith *S.*  
*Augustine* graceth *Kings*, different from other *Christians*;  
and *Magistrats* subordinate? If not as he is a *King*, but as  
hee hath power thereby to doe this, or prohibit that, so  
much

Rom. 13. 1.

Ioh. 19. 11.

Iliad. 6.

Tollet. in Johan.  
19.11. annot. 4.

Prou. 8. 15. 16.

much the meanest *substantive* Officer in a State hath within his compasse, even the *Seruant* that arresteth a *Felon* or a *Debtor*: therefore one of their owne ranke and sort (a *Cardinall*, and once a *Iesuite*) adjudged better, in saying, that in euery *Governour* there is *potestas authoritatis* and *facultatis*; his *authoritie* titular, whereby he is denominated either *Emperour*, *King*, or *Duke*; and his power *executive*, either to loose or binde, to condemne or free: and both these (saith he) our Sauior told *Pilate* he had from aboue; and yet we know that *Pilate* was then but *Cæsars* Deputie, and at his appointment.

15. 8 And had the *Cardinall* either true religion, or Christian Policie, hee would not haue left such speeches. Religion, because the wisdom of God it self hath said, *By ME Kings reigne*, both as they are *Kings*, and as they reigne; their rule and their power both by mee; as they are in that place in severall names distinguished, *Kings*, *Consuls*, *Princes*, *Statesmen*, *Indiges*; all of them for Office, for Power, by ME they are. Policie, for is this the way to make *Kings* *Nursing Fathers* to the Church? or to winne the fauour of *Princes* to *Church-men*? For, if to be *Christianized*, bring *Kings* into such *Slauerie* vnder *Prests*, whether one or moe, *Pagans* haue more libertie (and that is deare to *Princes*) they will rather remaine. no children of the Church, then be *Slaves* in the Church. And can *Princes*, eyther truely loue them, or desire to aduance them, who, being in place, shall be the chiefe to abase them?

15. 9 There is no *King* truly a Christian, which will not afford both *Bishops* and *Priests*, in their places, their due respects, knowing them to be Gods *Embassadors*, and his *Viceroyes* in spirituall functions; but if it once come to counter-mustering, and deprauiing *Kings* to *Mens* ordinance, the meekest of them abvall say (as the damme to the cuse heiffer) *Haue I giuen thee burnes to gorie my selfe withall?* And therefore who can blame his Maiestie, if (as the *Episcopall* saith) his conclusions be passionate, when hee reads such

a Letter *disuasorie* to the Arch-Priest, from acknowledgement of his allegiance to his Maiesties Right and Royall authority, sent from a man that broacheth Positions to meanly respecting (yea so contemptibly abasing) the Souerainty of Princes.

160 But let the Reader take comfort, for the *Censurer* sets him downe heere to breath himselfe, and professeth „ that *hee is wearie to wade any farther in these Obiections*. And he may be beleueed in all respects: first, for his *last* inde, having ( as the Prophet speaketh ) *taken a great deale of paines to doe wickedly*; and feeling within himselfe *angustiam spiritus* ( which is the fruit of such toile ) he prevents the time, and uttereth that in a figure of *Rhetorike* by himselfe alone, which (without repentance) else where, with gnawing of teeth hee must pronounce among other company, *Lassati sumus, Wee haue W E A R I E D* ourselues in the way of wickednesse and destruction: Secondly, for *Wading*, it is as fit a terme to expresse his *shallow* passages, as hee could deuise; but if his *wading* so ouerly hath wearied him, how would hee haue beene tired if he had *din'd* into the depth of those points, which hee hath thus but *waded* ouer? Thirdly, for the *Obiections*, in the front of the *Apologetic* 't was told him, he should meet with *Wedges* too deepe and strongly drinen, for his *light tripping* or *shallow* making pace to finde, much lesse to remooue; which made him, of twelue Propositions to tracke but foure: and yet for al his wearines, because he will not seeme to be tired downright, hee cannot leave, but he must fumble and tuggle at three of the rest at once.

161 The first whereof is that Proposition of *Bellarmines*, that *Church-men are as farre above Kings, as the Soule is above the Body*. And what is the name which the *Onomastical Censurer* giueth vnto this charge by his *Ma* „ *iestie? Auerere Calumniation, for it is Nazianzenes, and* „ *not Bellarmines*. The contrary is true; for *Bellarmino* cites *Nazian*. but misle-applying him vpon wrong trans-

Y y

lating,

Ierem.9.5.

Sap.5.6.

Ibid.

Triplex  
Cunens.

Nicetas.

Nehem.8.5.

Apologet.

laing, and not rightly vnderstanding him, he makes it his owne. For *Nazianzens* comparision of the Soule and Body is not personal, between himself and the Emperor, (if it were the Emperor to whom he spake, or rather a deputie sub-ordinate, which is the opinion of the *Greek Paraphrast*) nor between their two *Judicial powers* (the *Imperiall bench* and the *Bishops consistorie*) as the *Cardinall* would haue it, and another *Cardinal* (*Allen* by name) doth say it and vrge it: but a power spirituall only in the *Pulpit*; and so farre forth as Freedom of speech extendeth it self in preaching of the word; which being the power of God vnto saluation, the high est must submit himselfe vnto it: the word *βῦμα*, which is vsually translated his *Tribunall* being no other but that which *Ezra* had when he read the *Law* that is, the *Pulpit* wherein *Nazian.* preached, and out of which he spake at that time; for so, both the *Septuagints* doe call that wherein *Ezra* stood, and *Nazian.* vsed it in that sense, as in many places, so in his *Apostolike*; where complayning of the forwardnesse of some that thrust themselves into the *Ecclesiasticall Function*, he saith, that before they be thought worthy to come into holy *Orders* they strine & croud about the holy Table, *ὑπὸ τῷ ἁγίῳ τῷ βῦματι* and challenge vnto themselves the possession of the *PULPIT*; which was the *Tribunall* that *Nazianzene* in that *Allegorie* meant: and so it is of all *Bishops* and *Pastors*; for that is the place indeede where the *Bishops βύματα* (that is *Nazianzens* word) his power and authority is most eminent, and should be most preualent.

162 Now what is this to the *Comparative Superiority*? A word not mentioned by *Nazian.* for the *authority*; which he ther describeth, he saith not to be superior, but greater or more absolute, as the doctrine of the Gospel, deliuerec by *Bishops* & *Ministers* in the *Pulpit* (which he calleth the *Spirit*) is more mighty and perfect then the *wrath*, *revenge*, and desire of punishing, and such other *carnall affections*, which in the *great man* there present were predominant.

and

and that great Divine in that place callieth *st:sh*; and is no other but an allusion to that Text of *S. Paul*, *That the weapons of our warfare are not carnall, but mighty (through God) to pull downe holds, and cast downe imaginations, and erie high thing that is exalted agaynst the knowledge of Christ: and therefore the Cardinall, in citing Nazianzen: as making there for a personal preeminence, abuseth the Reader, and misse-leads the Epistler, who takes what he writes, out of Fathers vpon truit, and at the second band,*

163. The other two places he shuffles together; first, *that Obedience due to the Pope is for conscience sake*; and the second, *that Obedience due to Kings is onely for certeine reasons*: which the Epistler very learnedly would make but ONE; for his *Logique* doth teach him to put two antitheses a flat opposite assertions, into one Categorical propoosition; and yet he grants the first to be true, the other hee, tearmes *Calumnious*. The truth of the first, hee grounds, vpon the Apostles precept, *Obedite Praposis vestris*; a Text well applied; if once he could prooue that the Pope were indeed one of those *Praposis*, whom, as a Pope (that is, *Vniuersall pastor*) they neuer yet could defend to be *Praposis*: either as Gods Ordinance by *S. Saule*, or as by *S. Peter*, *humana creatura*: neither Scriptures authorizing him, nor Fathers, nor ancient Counsells, nay, not all their owne Writers so approouing him. The other, *his watching for Soules*, God wot it is the least part of his care, not so much as in the King of *Sodom*s sense, *Giue mee the soules*, (that is the persons) *take the rest to thy selfe*: for hee inuerts the speech, and *Giue me the OTHER things* (saith hee) and take *SOVLE* and *Body* too, who list. *Simony*, either carnall for affinity, or pecuniary for ready pay, shall make *Boies* be *Bishops*, and *Idiots* accumulate *Dignities*, and *Strangers* (which shall neuer approach) to heape *Benefices* in forraine parts (*ans nombre*: and this is the *watchfulness* which that grand *Gregorian* hath of the *Soules*, or the care that he hath of *accounts* which he must giue for them,

2. Cor. 10. 4.

Heb. 13.

Rom 13. 2.  
1. Pet 2. 13.

Gen. 14.

Vide Bernard.  
ad Eugenium.  
& Aluar: Pe-  
lagium de  
Planctu Ecce-  
sie.



1. Sam. 21. 20.

De cler. lib. 1.  
cap. 28. paragr.  
Sit igitur.Ibid. paragr. se-  
cunda proposi.  
Ibid..  
Ibid.

Ibid.

Parag. Tertia.  
proposi.Parag. Respon-  
deo negando.

164 The other, of *Obdience due for certaine RE-  
SPECTS* (which hee calls the *Calumnious Assertion*)  
„ makes him „ amazed at the *Conscience of the Apologer*, for  
„ quoting a place where there is no such thing. With what eies  
doth this mā look, who being in a groue, cānot see wood  
for trees, nor respects, in a Chapter which hath nothing else  
in it ? wherein there are at least as many, and one more,  
then the son of *Haraphah* had toes on a foot, or fingers on a  
hand. In causes *ONELIE TEMPORALL* Cler-  
gie men are bound to obey Princes, ther's one respect. To the  
publike Lawes of the Prince, their obedience is bound, so that  
*THOSE LAWES CROSSE NOT* the Church  
Canons, ther's a second. Or that *THEY* make not *A-  
GAINST* the Clericall Function, there's a Third. Those  
Politicke Lawes must bee *DIRECTING* onely, not infor-  
cing, that's a forth, and yet to those directing Lawes the Cler-  
gie is not bound by an obedience *CO ACTIVE*; theres a fift.  
Their obedience is so eyed, that though they *BREAKE*  
those Lawes, yet they may *NOT BEE PUNISHED*  
by the *CIVILL* Iudge, or *OBEY* if summoned to his Au-  
dience, there's the sixth. The Clergy is not bound to obey  
Kings, longer then Kings are *THEIR SUPERIORS*  
and that is so long as *THE POPE WILL* : for whome  
*HE EXEMPTS* they are all *FREE*, that's another.  
Reckon them now, and it will appeare they make vp the  
number of *Mary Magdalens Denills*, whereof she was freed  
by our Saviour; but so will not *Bellarmino* of these, as long  
as hee hath either the *Papacie* in his hope, or *Popery* in his  
heart, or contronersies in Print.

165 „ *Odious matter*, the *Epistler* calls them; and iustly  
too; for God and good men detest such assertions, but  
„ fraudulently laud together (saith hee) to make *Catholikes*  
„ hatefull. Tis labour not fraud to bring scattered propo-  
sitions into one *Synopsis*; the hatefulness is in the pestiferous  
*Assertion*, not the industrious *Collectio*. If there be fraud, it is  
in the *Cardinals* *disper* sion, that the thin conveyance may

not so easily discover the contagion, & malice with all, that every place may haue some poisoning infection. His Maestie hath heerein done what God himselfe threatens, *things acted in secret & in seuerall places, Ordinavit in Oculis*, he hath brought them into one view together, and placed them in order to their confusion and torment.

166 „But to whom do they make *Catholikes odious*? „Surely „to him unto whom they desire, most of all men vnder God, to yeeld most satisfaction, for their Temporall duties, saith hee; — *Credat Iudaeus Apella*, vnlesse they vnderstand Temporall for Temporarie, that is, till they may haue a fit season, and place (as a vault vnder a Parliament house) or that they may be strong enough to make their parties good. Otherwise it may bee said to them, as a learned Knight said of his wife to his man, with whom he found her too familiar, and heard her professe that she loued the fellow aboue all men, *Belene her NOT Syrha* (quoth the Knight) *Shee hath told ME so an hundred times ere now*. The Law presumes euery man to be good till hee bee apparantly naught; but when *facts* haue beene euident to the contrarie, fairest words, as they couer the deepest treachery, so haue they not with wise men the easiest passage for credence: and therefore the same Law presumes him to be still naught, in that kinde, who hath beene once tainted with a crime.

167 But „matters are made worse by these make-bate Ministers, who put daily *Jealousies* in his Maesties minde, against vs, saith this Censurer. They are Make-bates indeede, that haue iustly made his Maestie not zealous through feare or suspicion, but zealous to enact prudent lawes, and warie to prouide for his assurance; but those are *Iesuits*, the principall *Boutefeaux*, and incendiarie make-bates through all Christendome; who laying fuell to fire (which is *Salomons* resemblance of such dispositiōs) with their Doctrine kindle, and with their Counsell enflame both the minds of Princes in *zealousies* each of other, and

Psal. 50. 21.

2.Paralip.19.  
II.

Homer.  
6dIvs.8.

Pro.16. 0.

Pro.20. 26.

2.Reg.69. 10.

the naturall subiects with disloyal conspiracies against their lawfull Soueraignes. Ministers in England haue other studies then State-busines, they confine themselues within the *Scriptures* limits, which hath prescribed *Amariah* the Priest for Gods matters; & *Zabadaah* the chieftaine for the Kings affaires; who needs no *Ministers* to incite his affections, nor descrie falsehoods: the *Apology* sheweth that he can vnderstand *Bellarmines* positions without an interpreter; and the Iesuites *Duratean-Horse* ( the V A V L T of G V N-POWDER ) hath taught him *Epicarmus* his rule, to beware how he trusts, He is no such *Nonice* in gouernment that hee needes be instructed, nor hath such weake *Spirits*, that they should bee excited. *Diminatio in Labijs Regis* (saith *Salomon*) and experience sheweth both that He can by *Prophecie* discouer intended Treasons; and that hee will not sticke (in *Iustice*) to turne the *Wheele* ouer the offenders. Notwithstanding, if *Elisha* doe know of any *ambush* laid for the King his Maister, it is his durie to reueale it, and the Kings wisdom, to credit H I M, and auoide I T: and if it moue the *Aramite* to indignation (as it doth this *Woluishe Broode* to regret) that his Maiestie hath such *Watchfull Shepheards*, the matter is not greater nor the wonder strange. But *Vespa* fauiscu, hee hath now cast his sting & left it in the *Apologie*, which makes him end like a *Dorre* in a verball *Epilogue*, full of noise and buzzing terror: and this in great Letters hee entitles

### The Conclusion.

168 Wherein there are as many *pangs* of diuers passions, as there are *Numbers* of vncoherent *Sectiions*; as if he would haue it to bee resembled for the first, to *Ezechiels* Roll (as the *Vulgar* reads it, & some of their own interpretation) wherein there were *Lamentationes*, & *Carmen & va*, a medly of varieties consisting of *Laments* of greefe, and *Songs* of praise, and *threates* of wrath: but a man would thinke, by thus writing, hee were another *Nonatus* (as *S.*

Ezech.1.10.

*Cyprian*

(Cyprian describes him) *Sape blandus ut fallat, aliquando sa-  
uus ut terreat, semper curiosus ut prodas, nunquam fidelis ut  
diligat*: Sometimes he glauers palpably; presently he mi-  
naceth with terror; estloones he praies vncharitably; by  
and by he insults with disdain; anon he complains lamen-  
tably. Now he is vpon Mount Gerazim, and from thence  
he bleseth our Souereigne; instantly vpon Mount Geball,  
and from thence he curleth our Religion. Here he braues  
it like a Souldier; there he flatters like a Parasite; anon he  
weeps like a Crocodile; euery where he speaketh in the  
idiome of a Traytor.

169 „First, he lets flie the INSTIGATORS,  
so called by him, but names not who they are; sure by his  
own descriptiō of them, they must needs be honest men:  
„for he saith, *that the principall and chiefe Motors of them  
are in generall hatred with both extremes of opposites in Religi-  
on* (that is, the Puritan and Papist.) Certainly, happy  
men are they; for it seemes they holde a middle course  
which is both the safest and best:

*Est virtus medium vitiorum utrinque redactum:*

The mean betwene two extremes is vertue. Herod and  
Pilate at opposite iarre each with other, and yet both con-  
spiring against Christ, argue his innocency to be the grea-  
ter: and excellent actions are heereby commended, sayth  
the Philosopher, when nothing can be added or taken  
from them; a moderate tracke between a *superfluity* and a  
*nullity* of Ceremonies, shewes the most religious Confor-  
mitie of Scriptures, and Vniformity in a Church. And  
such, it seemes, is the case of these *Instigators*.

170 „Yea, but these men are interested in the Rapines  
„and spoiles which their rauenous Pursuants daily bring  
„them home. This, if a true challenge, is a shrewd impu-  
tation; if a false, a diuellish Calumination. DIVINES  
they be, of eminent place and note, which vse these *Pur-  
suants*, as publike Officers for search, and forfeiture of  
Superstitious Reliques, Vessels, and Veltiments, where-

into

Epst. 8. lib. 2.

Deut. 11. 29.

Horace.

Eth. 2.

unto by iust authoritie they are warranted by Statute; not with any intention of appropriating the to priuate vse, for increase of their wealth; that is a base conceit of a *Malicious Fugitive*; it is farre from their thought, who are known to be more religiously wise: For first, THIS, they are assured, would make them too openly liable (in the mouth of the Aduersarie) to that imputation of the *Apostle*, that they did seeke their owne, and not that which is *Iesus Christs*. Secondly, they know, better then any *Iesuite* can instruct them, that *Mammons* Service is the basest of all other, especially when it comes in a religious habit. As for other goods, whether of *Money, Plate, Utenils, &c.* they are not in those searches medled with; if any be (as what man can answer for the particular facts of all inferiour Officers?) who so doth it, as he viterly peruerteth the true meaning of those eminent persons, to whose trust our most Religious *Souereigne* committeth those affaires: so, vpon due prooffe, he is seuerely punished, and the goods safely restored. And therefore so deepe a charge, till it haue stronger euidence, must passe (with the like) for an *impudent Slander*; and that it is none other, *Fa. Parsons* his silence makes it very probable, who is knowen to be a man, neither so tender of mouth, nor so charitable in heart, but that, if he could name the parties, hee would proclaime them, though they were the greatest.

171. Now he is at his *Praiers*; first, for his Maiestie, „ that his eies may bee enlightened, to see what *Inconueniences* „ (many and great) may ensue such violent courses. His Maiestie knowes how to pray for himselfe, and desires none to pray for him that loues him not; his precept in this case is the same with *Tertullian*: *Esse Religiosus in Deum, qui vult illum Imperatori Propitium*: Let him first bee Religious to God, that will haue God Propitious to his Prince; & his Prayer in this kinde is the same with *Dauid*, *Lord open thou mine eies, that I may see Mirabilia Legis, the wondrous things of thy Law*; as for *Terribilia Gregis*, the threatned feates

*Apolog. cap. 34.*

*Psal. 119. 18.*

of a Male-content and a Treacherous band: his eyes are piercing enough both to *discover* them, and to *reconer* himselfe from them. He is not (as *Elisba* his seruant) able onely to discerie an host of *Aramites* beleaguering, and not an Armie rescuing, but both together, as a treacherie enuironing, so Gods host at hand for defeating that danger, and defending him. As for these minaced *Inconueniences*, they can be no greater then some of his Royall Predecessors haue felt, for *disturbing* their state, and *assaulting* their life; and his Maiestie also in his time, for *treasonable* surprises of his sacred Person, with his hopefull issue, and for vtterly extinguishing (though with fire) in a moment, the brightnesse of his glorie, the glorie of his succession, and the succession of any settled good in the future state. (For present there should none haue beene.)

a.Reg.6.15

172 But what is the great *Inconuenience* to bee feared, or lamented? *A pittifull thing to see an house diuided with- in it selfe, beating, hanting, and pursuing one each other; and a greater sinne to cast in Oyle to augment the flame.* Doubtlesse, heere's an *Allegorie* learnedly followed; for what hath *Oyle* to doe with *beating*, or a *flame* with *burning*? But to the point: *The Diuisions of Ruben are great thoughts of heart,* saith *Deborah* in her Song: and fraternal factiōns, are both dangerous and lamentable: but when the cohabitation is treacherous, and the concordance vnfaithfull, safer is a *pursuing* Separation, then an intestine falshood; and better is an *open* diuision made by the Prince, then a *tolerated* coalitiō of minds diuided from the Prince. *I came not to send peace, but a sword,* saith our Sauiour; and therefore happie is that *Diuision* whereby Religion is preferued frō mingling, the king from hazzard, and the state from mangling.

Iudg.5.16.

Matth. 10. 34

173 Hee hath done with his Maiesties Eyes; and now comes to the Eares, both of his Maiestie, and also of his Counsellors, that they could reach beyond the Seas, and heare the varietie of Discourses, concerning the issues of this pur-

Z z

, suit;



„*suit, for that it must needs weaken the force of the Land both*  
 „*at home and abroad, if there should bee (as heereofore) for-*  
 „*raine warres.* And WOE bee to the Authors both of  
 these inward Diuisions and forraine Inuasions, that either  
 cause the one, or *procur'd* the other, or nourish *both*, and  
 desire the *last*: whose *encamped power*, were it answerable  
 to this *writing malice*, neither should our *walles* haue peace,  
 nor our *Pallaces* plentie. But doubt not you, *Fa. Farsons*  
 of his *Maiesties*, or his Counsellors their *reaching eares*,  
 whereby they can easily conuey from forraine parts per-  
 fect intelligence both of the treacherous courses and vn-  
 naturall discourses, which English *Fugitiues* complot and  
 compile against their natieue Countrie and Soueraigne; &  
 also of the base account those *Runnagates* are in with for-  
 raine States, further then they may make vse of them, for  
 Proditorious and Prodigious mischiefes; because other-  
 wise no wise man will euer trust *Traitor*, saith the *Orator*.

Cic. in ver. 1.

174 „*O but the Cries and Complaints of these mens af-*  
 „*fections giue a strange admiration; for no such thing was ex-*  
 „*pected from his Maiestie for many causes.* Things *strange*  
 and vnexpected are *admired*; but what hath his *Maiestie*  
 done, either *New*, or not looked for? Execution of offen-  
 dors is no *Wonderment* in a iust iudge; and constancie in  
 the same Religion is no strange occurrent in a Resolued  
 Prince; and prouision for his Securitie is a matter coinci-  
 dent with the prudence of a King. His *Maiesties* course to  
 distinguish the true from the false-hearted Subiect is  
 made a *Wonder of Admiration*; but the complots of dread-  
 full designes against his *Maiestie* is but a point of *sleight re-*  
*gard*: such is one miserie which Princes haue (saith the  
 Historian) that *Conspiracies*, though discovered, wil either  
 not be credited, or impaired in the report, *nisi occisis Principi-*  
*bus, vnlesse the Princes DEATH be effected by them*: for  
 if they escape and punish, their executing the Delin-  
 quents is a persecution of Tyrannie, and an *admired vio-*  
*lence*: but the villany complotted, onely an *Unfortunate*

Suet. Domit

enier

enterprise; euen the GUN-POWDER TREASON it selfe, is stiled by this Iesuite, a lamentable attempt at the highest: and his Maiesties providence to secure his indemnitie, is by the Cardinall proclaimed a causelesse Feare. The admiration should rather be of his Maiesties exceeding clemencie, that, vpon such a monstrous combination, doth not vtterly crush both Damme and spawne of that viperous Brood.

175. „ Nor that onely, but it workes a strange alteration „ in iudgement and affections, saith the Epistler. And who are the parties in whom this change is wrought? If hee meane their Catholikes, whether Writers or Actors, the alteration is none other but that the Prophet speakes of in the Black-mores skin, and the Leopards spots, the same that hath beene before; the positions of the one in their Treatises and arguments, both for contemptible abasing, and proudly deposing Kings; the complots and attempts of the other for Murder and Treason (the POWDER-PLOT only except, which was singular from all examples) being as mischieuous and dreadfull in former times, as since his Maiesties blessed gouernment ouer vs. For Clement the Pope his Breues, and vn-Clement Parsons his Doleman, with other his Seditious Pamphlets, discovered both the same iudgement for opinion of his Maiesties Religion, and also the same affections for disturbance of his possession before his entry, as since his inuestiture into the Throane.

176. „ But hee meanes of Princes and People abroad, „ whose auersion is inward, howsoeuer they hold external amity. This is but to intimate his imbowelled familiarity with Princes inwards; if as a Councillor of State with them (so, poore Snake, he would be reputed) then is he perfidious in reuealing them: Disclosing of Secrecies is the extremity of vnfaithfulnesse in a Councillor: If as a Confessor to them, then is he Sacrilegiously false, and Canonically irregular, by their owne Iesuiticall rules: To reueale what is

Confut. of Sir  
Ed. Cooke.

Epistola ad  
Blackwell.

Ier. 13. 23.

confess't, is the height of impietie, for that is to breake the Seale which should not be bruised, say themselves : But withall hee proclaimes them as well for notorious hypocrites, that thus carrie peace in their mouthes, but warre in their hearts ; as also for busie *Polypragmons* in the State of other Nations : for what hath any forraine Prince to do with the managing of another mans Kingdome, either for *Religion* or *Policie*, so that neither himselfe nor his Subjects receiue any iniury thereby ? but his enuenedom desire to lay an imputation vpon his Maiesties gouernment, carrieth him, perforce, to slander other Princes also with these despightfull reproaches.

177. Lastly, all this is but a clap out of a *Cane*, or the cracke of an *Alder-stalke*, that yeelds more noise then force : for first, doth he thinke Princes to be so *idle*, or *simple*, that, for the slanderous reports of a few *Fugitives* (male-contente either through waiwardnesse of minde, or for differences in Religion) they will fall at iarre, much lesse to open warre, with their *Confederate Princes* ? Yea rather 'tis-supposed, that such *Renolters* doe receiue from them, either the like answer which *Verdugo* (a great Commander vnder the King of Spaine) gaue *Sir William Stanley*, who, when he heard the false Knight transported into violent speeches against this Realme, with't him to vse more moderation of his tongue, *for though HE had offended his Country, his Country had neuer offended him* : or that which *Count Charles* (another of the same ranke) fitted *Yorke* withall, when hee breathed out, at dinner, his blasphemies against our late *Queene* and State, the *Count* bid him *hush*'s, telling him, that *his table neuer gaue Priuilege to any man to speake vnreuerently of Princes*. (*Parsons* were not to be dictated there.)

178. But suppose there should bee *Kings* cast in this *Censurers* mould, that would arme themselves (vnder pretence of Religion) against our Souereigne, 'tis no more then others haue done before against some of his worthy

Estate of Eng.  
gl. Fugit,

*Ibid.*

worthy predecessors : and his Maiestie knowes there is a *Psalme* that begins with *Quare fremuerunt*, which is able to lead them all in Triumph, and teach them, that if *they band against the Lord, or against his Anointed, he that sitereth in beaumen can laugh them to scorne*. In the meane time, his Maiesties fauour (we hope) is greater with God ; and his Conscience (we are sure) more secured in the right of his cause, & his power more enlarged in the view of the world, then to be afraid of *Paper-threats*, yea, or armed terrors ; that if the triall should come, the wils of his subiects (to vse the *Epistlers* words against himselfe) *will appeare so united, as that their forces in their Soveraignes defense, shall bee both admirable and dreadfull*.

179. From *Cries of Complaint*, hee proceedes to tell „ vs of *Obloquies and Praiers*. A good coniunction, and proportionable to his owne and his associates affections ; whose deuout *Soliloquies* concerning *this* state, are nought else but reuiling *obloquies* of the State. To *him* (by Scripture rule) all *Praiers* are truly directed, *who dwelleth in the light which no man can attaine* : and, by *Saint Bernards* warrant, those *Praiers* are to *him* vnacceptable, and in *themselves* vnauaileable, wherein there is either *nulla* or *nimia lux* : either *no light* at all, as a man being in a darke place that seeth not himselfe (which our Sauour checketh in *their* praier that would haue *fire from Heauen, You know not of what spirit you are*) perhaps the affections bee mudded with earthly things ; or the vnderstanding enuveloped with a superstitious darknesse ; or the cogitations transported to malicious intents, or vncharitable reuenge : or when there is *too much light*, men see themselves too well (as the *Pharisee* that vilified all other in respect of himselfe) (such as thinke no religion or actions good but their owne : the *praiers* proceeding from both these, whether *Cymmerian* or *ouer-radiant* affections, might better be spared ; which, because wee take to bee the conceits of their bee-yond-Sea *praiers*, when they thinke of vs, not *denoti*,

*Psal. 2. 1.*

*1. Tim. 6. 16.  
Bern. Sent.*

*Luc. 9. 55.*

*Luc. 18.*

Esa. 1. 15.

Luc. 23. 18.

Herodot.  
Melpom.

Rom. 13. 3.

Ouid.

but *denonentes*, not with charitable deuotion, but malicious imprecations; wee doubt not but they receiue, either the answer which God himselfe gaue by the Prophet, *Though you make many praiers, I will not heare you, for your hearts and hands are full of blood*; or as our Sauour to the Daughters of *Hiernsalem*, (though they better affected) *Weepe not for them, but weepe for your selues*, and for your owne Rebellions.

180. In their *Oratories* perhaps they pray for our conuerſion: But what should bee the ground of these general obloquies heere mentioned? First, *the very Catalogue of English Statutes extant in print against Catholikes, for profession of their Religion*. If this be the offence, the *Obloquies* cannot bee generall; for none in those parts vnderstand the language, but a few English *Fugitives*; and their calumnious slanders are no more to bee regarded then the curses of that people, which yeerely goe out, and very solemnly reuile the Sunne for scorching their bodies. If the Offender bee angry with the Law, it is no maruell: yet hee discovereth thereby both a singular impatience, and a bootlesse rage. Hee that will not feare the vigor either of Law or Magistrate, *let him doe well*. But perhaps these *Statutes* are translated for other Nations to view: if *falsly*, then not the *Statute*, but the *corrupt* Glosse causeth the *Obloquie*: a pregnant presumption whereof, is a moderne practise in that very kinde; for the place is knowne, where those *two Statutes* made since his Maiesties reigne touching such men, were bee-gored with such bloody additions in another Language, that being compared with the originall, hee that reades them, might truly exclaime as the Poet did, *Hec quantum hec Niobe, Niobe distabat ab illa*? If truly, neither our State nor Statutes need feare any *Obloquie*, except for *Clemencie*; since there is no Realme which hath not more seuerer Lawes for men of different Religions, and treasonable affections, then all ours are. The speaking of a word, or making the  
least

least signe of dislike to the Religion established, in any point or ceremonie thereof, is *Condemnation* to the Fire presently, without remission in a Nation whence Parsons hath his best maintenance. And dooth not *Cardinall Bellarmine* both confesse & commend *that* rigid course, when he saith that Catholikes will not suffer any among them, *qui ostendant ullo signo, etiam externo, se favere Lutheranis?* *that shall declare by any outward signe or gesture that he fauou-resh the Lutherans?* Yea, hee is verie peremptorie, that it is the onely remedie against such, *mittere illos maturè in locum suum, betimes to send them their long home:* and giues a reason for it, *because to keepe them aline (though clapt up in prison, or banished the Land) is no safe course; for that, so they may corrupt their conuersing neighbours with words, and forrein nations with their bookes.*

181 And yet this Censurer makes *that* the second „ part of those *Obloquies*, namely „ *the banishing of three-* „ *score Priests at one time out of the Kingdom.* In describing „ of which *Lamentable Spectacle*, he is verie passionately „ Rhetoricall, „ *that men of so good parts, amiable aspects,* „ *sweet behauiour, &c. should bee cast out of their native soile.* It was a graue conclusion of the Senators of *Troy* concern- ing *Helena*, the worlds wonder for beautie and excellent parts (which the *Philosopher* elegantly applies to any vice, seeme neuer so delightfull) *αἰνὰ καὶ ἀνείκελόν ἐστιν &c. That* *euē though shee bee such an one, for vnmatchable beauty & behauiour, yet for all that, rid her hence, say they, rather then to vs and our posteritie* *μικρὰν πόλιν* *She should abide heere for a* *snare and destruction.* The Counsel was wise, but the indul- gent King refusing it, her stay brought forth twenty foure Bookes of *Iliads*, and an *Iliad* of miseries. The like resolu- tion (but with a more actiue execution) was that of our King and State, when they enacted, that, were their *birth,* *personages,* and *qualities* neuer so honourable and admirable, yet hauing *viperous* hearts vnder their *amiable aspects,* the Land should bee disburdened of them, rather than nourish

*De laiciis lib. 3*  
*ca. 19. parag. Se-*  
*ptimo.*

*Jdem ibid. cap*  
*21. parag. Se-*  
*cundo.*

*Arist. Eth. 1.*  
*cap. 9.*  
*Homer, Iliad. 7.*

*Ibid.*



1. Sam. 15.

Ioseph. Antiq.  
lib. 6. cap. 8.

Mat. 5. 19.

Arist. Polit. 1.

nourish them, vnder pretext of Religion, to alienate true Subiects from their Soueraigne, and make them fit for assistance of any enemy, either *intestine* or *forreine*, as occasion fitted. For what was one of *Sauls* faults, the sparing of *Agag* because hee was a *goodly man*, more regarding his *feature* then *Gods precept*, as *Iosephus* noteth: but *Samuel* for all that, *bewed* him in *peeces*. And our Sauiours charge in the spirituall sense for the soules safetie, willing that if a mans right eye (the most amiable member that he hath) doe offend him, hee should plucke it out, and cast it from him, rather then keepe it to his owne ouerthrow, is as fit in politike aduise for the Realmes securitie: for better those eyes were lost, then the whole state endangered by keeping them in; if they be eyes, or men for extraordinarie endowed, as this Iesuite makes them. For were they better, then any of them yet could appeare to vpright Indgements, they haue left behinde them in all respects (both for outward *feature, birth & behauiour*, and also for inward qualities of *nature, art, and grace*) men of different Religion, their equals at least; and, which is the true commendation of Christian Priests, of more faithfull and true hearts to their Prince and Countrey: without which, all the rest (in any man) are but the weapons of Disloyaltie, and impietie euen in the Philosophers iudgement.

182 But heere to borrow this mans *Rhetorick* in his own words against himself (as phisitiōs do the *Scorpiōs* inwards against the *Scorpions* sting) what a lamentable spectacle to all natiōs should that haue bin (wherin *Parsons* had his heart, hand & head) to haue seen, not *threescore* only, but, to that nūber, a *thousand* more at least, in one momēt, with one hoisting puff, without al iudgemēt of law, men of so good parts, amiable aspects, sweet behauiour, natural borne subiects of the Land, the most of them of verie worshipfull parentage, all, of Learned Education, cleare and denoid of suspicion of crimes, in the Flower of their age: adde heereunto the naturall King and Soueraigne of the Land, his vertuous and goodly  
Queene

Queene, his hopefull and innocent progenie, with perfections of most honorable place, noble birth, admirable wildome, peerlesse vertues, matchlesse learning, to be cast out of their native soile, and vp into the ayre, onely for professing that Religion, which, onely, is iustificable by scripture, and onely warrantable in all purer ages? This Sacrifice of so much blood, is, belike no ground for *Obloquie* in other nations, if it may be called a *Sacrifice*; nor of the *old Testament* surely, for that was on mount *Sion*, of beasts onely; this, as in the valley or *Vault of Hinnon*, of humane creatures, euen of all for the most part in *Saint Peters* sense: nor of the *New Testament*, for euery *Sacrifice*, saith our *Sauour*, there, *must be powdered with Salt*, but this must haue beene salted with **POWDER**: Marry for *three-score* treacherous Priestlings (condemned by the Law to death) to be pardoned their liues, and fairely dismi't the Land, which they infected deadly, and before time had left, both vnnaturally and voluntarily; and with conuoy and safety to be sent into those parts where their hearts do lie: this is such an *obloquie*, that the cutting of *Aleibiades* doggs taile filled not *Athens* with more talk, then **THIS** (forsooth) doth the whole world.

2. Cor. 13. 3.  
1. Pet. 2. 13.  
Mar. 9. 49.

Plutar.

183 Especially beeing seconded „ With another lamentable spectacle of the like number of Noble and Gentle, men passing in very good sort through sundrie Countries, „ beeing retyred out of Ireland their native Countrey, for the same cause of conscience. There is no Paradox so strange, but some Philosopher will vndertake to defend it, saith the Orator: nor any vice so tooule, but the Gracians had *καταφυγὴν ἀπολογίας* some refuge of *Apologie*, to maintaine it for good, saith the Christian Philosopher: but yet, till now neuer would any iustifie or deplore a band of open Traitors: for euen enemies, though they entertained the Treason, did euer abhorre the actors. *Proditores etiam ips quos anteposunt inuisti sunt*, saith the Historian. But such a Priuiledge hath *Iesuitish* Diuinity, that it may commend

Cic. de diuin.

Iust. Mart.

Tacit. Anal.  
lib. 5.

a banded rout of forlorne fugitiues, as if they were *Religious* Pilgrims. *Sic manus manum fricat*, and one Traitor knowes how to bewaile another. Onely this art the *Lamenting Jesuite* hath in this height of his Impudencie, to conceale the name of TYRONE the chieftaine and ring-leader of the rest; whose *Rebellious Insurrections* in the time of our late Queene (who gaue him his first Nobilitie, beeing otherwise but of a base original) causing the waste of the Lands treasure, and exhausting the blood of too many valiant souldiers, cassiered all hope (euen in himselfe) that his life should be spared, much lesse his case pittied; yet *this last* reuolt, and contemptuous out-breach, so exceedingly disloyall and vnthankfull to his Gracious Soueraigne, who had pardoned him his former treasons; entertained him with fauour; protected him with authoritie; dismiſt him with honour; and followed him with all occasions that might giue a well disposed man contentment, dooth make him so odious and abhominable, that euen *Casilius* himselfe that great vndertaker for *Verris*, and of any bad cause else, would be ashamed to patronize HIM.

184 Much lesse (as this Jesuite) shroud him vnder the Cloake of Religion, whose prophane life, & heathenish opinions (expresst by his brutish actions) are proclaimed to the world, that hee made no *Conscience of Religion*; so fast was hee from beeing nice vpon difference in point of *Religion*; vnlesse to make murder no sinne; promiscuous marriage no Adulterie; Rapine no stealth; oppression no wrong; and Rebellion no disloyaltie, bee the points of *Romes Catholike Religion*. Otherwise his conscience (so called) was set as free for *Poperie* as his heart could desire, nor in *Ireland* onely, but while he was in England; where hee had his *Masse* and *Priest* without impeachment or disturbance; and with such fauour, that in a search for others, his *Priest* being taken, and signifying to whome hee belonged; he was presently dismiſt, without any further question

question or molestation: nor did HEE alone obtaine this fauour, but all the rest of that *Fugitive* sort from the highest to the lowest, nor one of them being once questioned for his Religion, or any Oath tendred to him: which, if they were asked, they will not bee so impudent as to deny it. But hereby the Readers may cleerely see, what the *Epistler* meanes by that *Libertie of Conscience* which hee pleades for so often; namely, *immunity* to sinne against God; *freedome* to make port-sale of his natue Countrie; *licence* to reuolte from his dearest Soueraigne; *commiunce* to entertaine treasonable consorts; *permission* to enrich himselfe for projected vsurpations; breely, a *generall indulgence* to staine the earth with blood, the ayre with *blasphemie*, the soule with *corruptions*, the heauen with luxurious *Rapines* and *incontinencies*: and if these may not bee „ granted, it is „ *such an Angariation of Conscience, as must* „ *needes breake out into these retiring euents*, saith the Antapologer; that is to say, into these Traitorly Reuolts from his sacred Maiestie.

185 Whom this Censurer here vouchsafeth to besmeare with his glauering balme, commending his Maiesties *narall inclination to sweetnes, peace, and tranquillitie*. Which as his Maiestie repelleth with that speech of Ecclesiasticus *speciosa non est laus in ore peccatoris*; that a good mans praise doth no more besitte a wicked mans mouth, then a ring of gold doth a *swines snout*; therefore thinking of him, as *Malo* did of *Vatinus* (whose name, for detestation, came into a *Proverb*) dooth take it for a disgrace, that so lewd a man should offer to commend him: so he demands with all, why being of a disposition so *sweete and peaceable* (as his Subiects find him, and iuch *Fugitives* confesse him) they should bewray such bad natures, with small wisedome, to vse the meanes which must exasperate and prouoke him? For the quietest spirits once thoroughly stirred, are not easily allayed: nay, the nearest wine if it once turne eager, proues extreemly keene.

Eccle. 25. 9.

Prov. 11. 22.

Caullus.

Macrobius.

186 And as hee praifeth, so he bemoaneth his Ma-  
 ,, ieltie, and the State with him, whom hee thinketh, by such  
 ,, *Remolts to be cast into perpetuall Cares about the same.*  
 Such tender affection issuing from a loyall heart, were ve-  
 ry acceptable; but this being vnfound, the other is a  
 coggerie. *Kings and States-men* haue their *Cares*, many  
 and great; especially a Monarches Crowne, is, vnto him  
 that weares it rather a *Diadema Spinarum*, then *Gemmarum*,  
 and circled with more *Cares* then *Jewels*. The more  
 wrong therefore doe they offer to their *Soueraigne*, who by  
 such contemptuous and disloyall *out-leapes* augment thole  
*Cares*, which the breaking out of many more such as  
 these, doe not so much accumulate, as the fomentation of  
 these rebellious practises, by *Priests* and *Iesuites*, the princi-  
 pall instigators to such continuall *Remolts* and *Insurrections*. So that who can blame his *Maiesstie* and the *State*, if,  
 to lessen these *Cares*, and to preuent such mischises, they  
 take order to keepe out, and cut off the originall nourishing  
 inflamers, which minister the rechaffment to these *disloyall*  
*attempts*?

187 But were these *Cares* more then they are, yet are  
 they not dismayng with terror, but exciting to prou-  
 idence; nor blunting the sword of Iustice, but rather edg-  
 ing it, to execute such incendiaries. For shall not the cor-  
 rupt humours be purg'd, because at moouing of the same,  
 a few *pustles* will breake out? which though for a time they  
 disfigure the countenance, and cause a little paine, yet the  
 body is cleansed for along time after. When this *Sparta-*  
*cus* of these *fugitives* (*Tyrone* by name) had his Rebels in  
 the field, with his ensignes displayed, and his auxiliarie sup-  
 plies from a potent aduersary; yet then did hee not cast  
 the State into such *Cares*, but that in the end it brought  
 him on his knees: being now *fled*, the *Care* is the lesse;  
 for an open enemy giues more securitie, then an inte-  
 line dissembler; and a roauing *fugitive* then an *home-bi-*  
*ding* *Rebell*. For what trust wil any forraine Prince repose  
 in

Plut. Crass.

in such, or commit to them? but conclude of them (as *Mon dragon* did of the like, to these that were then in pay vnder a King, in those daies hostile to this Nation) that they were all but Traitors whence they came, and spies where they came: and 'tis worth the remembring which one hath obserued, that in the famous *Inuasion* of 1588. not one of our *English Fugitives* (though some of them men of great valour, honour, and birth) were trusted so much as with any inferior place of command; nay scarce suffered to bee banded in the company of the *Inuaders*: the Land ridde of such, doth ease the Realme, not fill the State with Cares.

*Estate of Eng.  
Fugis.*

*Idem ibid.*

188 Now hath he doone with his *paire of lamentable spectacles*, and is suddenly fallen into a *chase* (for these lectures concludorie, are rather Counter-passions of Lunacie, then artificiall closes of an Epilogue) and his anger is, that the *Apologer* will say, that there is no perfection or hard dealing for Religion, neither in our Kings, nor in the late *Queenes time*. The auerment of a troath, should not raise choller through impatience, but incline the minde to beleue: neither is it the auowing assertion which moues his patience; for in his owne conscience (though feared) he knowes it, and he knowes that the world, rightly informed, is fully perswaded of the truth thereof: but the diminishing of the hoped number, (which the Pope only expects, and they rely on) by diuers Statutes wisely provided for, is indeed, that *Angarisation of their Conscience* which he so tearmes: for raualling of a *Confederacie*, where affiance is placed in *Number*, is a tormenting discouragement.

189 That pang is past; now he is rapt into an extasie, of admiration; Wondring why this late *Apologie* hath bene so published in *English and Latine* to the world? First, for the publishing: to that end it was done, which is the generall intendment of all writing; which in *Scripture* is twofold, *Diffusio & duratio*, that it might both disperse it selfe to publike view: and remaine also to posteritie. Secondly, for

*Psal. 102. 18.*



the double *Language*; therefore it was done, that both *strangers* might bee therewith acquainted, and also that it might be freed from *corrupt Translations*, by which *Iesuiticks* our Doctrine and Nation are visually & wrongfully made odious: for both together; that in present and future age, as well forrainers abroad, as friends at home, might on each side see, both his Maiesties prudent and clement course, onely requiring an OATH of his Subjects, for his owne securitie in *Temporall Allegiance*, after so many attempts by that *bloody Generation*; and also the Popes frampold dealing, who not only redoubled an encountering *Prohibition*, but his *Champion Bellarmine* also brandished a violent disuasion; *hee* to the *Catholikes* in generall; *this* to the *Arch-Priest* in particular; both of them disallowing and reproofing that, which whole *Councels* ancient haue warranted, and *holy Bishops* haue neuer denied to any *Emperors*.

190 Why, but the *Popes Breues* were written priuately, to the *Catholikes* of England. The nature of any writing is iudged, not by the *Secrecie* of the Conuicance, but by the *Authoritie* of the writer; especially, if in a publike cause, and to many persons: Familiar Epistles are *Secrets*; *Breues* from Popes are Writs vpon Record: lest therefore the succeeding age, finding such *Precepts* in the Registrie, might perswade themselves of the Popes *Souereignty* for England, the *Apologie*, to preuent such mischiefe, hath crush't that conceit, disclaiming his proud vsurpation, and proclaiming him for a busy-body where he had no command; for what hath a *Bishop* in *Italie* to doe with the Subjects of *Great Brittain*? To informe their Consciences, saith the *Epistler*, or rather to infect them; and by a *Spiritual Tyranny* to countermand with an *Interdiction*, what they of themselves were most willing and ready to performe; being afore perswaded, that it was most consonant to Gods Religion, and *Christianduty*.

191 But *Bellarmines* letter was written onely to a priuately, name

„mate friend. True, but neither of them both was a *private person*; the one a *Cardinall*, the other an *Arch-priest*: nor was it written to be kept *private*; for scarcely was it read by him, but *Copies* were dispersed. Wherein his Maiestie seeing not onely his *Publike Act*, but his *Sacred Person* both scornefully and contumeliously handled (besides the generall infection which this *Pharisaicall trebled Leauen*, though secretly conueied, might worke by contagion) thought it stood him vpon in honour, both to make the worlde Iudge of these *irreligious* passages from *Rome*, and also to discouer as well the wickednesse of their purpose, as the weaknesse of the arguments produced by this couple of *Grand-Clerkes* in their seuerall encounters.

192 „ *Yea but by this publishing of them, first, diuers will hold themselves obliged, or prouoak's to answer the same.* What, after *Tortus* and *Parsons*? If they shall doe it better, that will be a shame to the *Cardinall*: if worse, a staine to themselves: Onely this comfort they haue, that worse then the *Censurer* hath done they cannot answer. Howsoeuer they doe, either better or worse, let them assure themselves it will not passe with silence:

*Longus post me ordo est, idem petentium decus,*  
saith he in *Linus*.

*Scauola lib. 1.*

193 „ Secondly, *The unlawfulnessse of the Oath will bee disputed, and condemned in all Vniuersities, Schooles, and Bookes of particular men.* 'Tis a good counsell that the *Poet* giueth, not to take measure of another mans foot by your owne Last. *Vniuersities* haue more iudgement and discretion then a single *Cardinall*, or one scribling *Iesuite*. *Dispute* the Question they may; but before they *condemne* the OATH, they will bee aduised; or if they doe, they shall not bee feared: truth hath as strong armor as falshood can shew. Yet the *Censurer*, being no greater Clerke then the *Priests* make him and this booke shewes him, had done wisely, first to expect such a *Schoole-determination*: but ignorance will euer presse forward; and a boyling stomacke

*Horace.*

make cannot conceale or retaine the inclosed rancor.

194 „ Thirdly, *The vnjust violence in forcing men to sweare, and notwithstanding to make them say that they doe it willingly, and without coaction, will appeare both to be one of the greatest Contradictions in it selfe, and most iniurious to Christian men that euer was heard.* How oft hath it beene answered, that a *peine* vpon a Statute is no *inforcement* of the *Conscience*, which hath libertie left both to demurre, and refuse? after which demurre to reiect it utterly, argueth an *ouer* *disloyaltie*; to take it, and not willingly, implieth a *Consent* *treacherie*: the Law punisheth the *first* vpon the *plaine* *discoverie*; it requireth the *last* for the *more sure* *discoverie*. Where is now the *Contradiction* either exprest or insolded? The Law inflicteth a mulct vpon him that refuseth the *Oath*; there's one *Proposition*: The same Law inioines him that takes it, to professe that hee sweares *willingly*; there's the other. If the *Oath* had been imposed vpon a man to take it whether hee would or no, and withall required of him to say that hee tooke it *willinglie*, this had indeed beene *Contradictorie*: but ill lucke hath this *Epistler*, either in framing, or patronizing *Contradictions*.

195 „ What is the second *greuance*? *It is most iniurious to Christian men* (saith he.) Eucry *iniurie* is, according to the name, either an *iniustice* against some Law, or a *wrong* offred to some persons right. Now what Law doth the taking of an *Oath*, to be heartily true vnto the Natiue Soueraigne for his *Temporall Securitie*, either defeat, or thwart? As for the persons, a partie consenting to an action, cannot bee said to receiue a wrong by that Action. „ *But his Consent is enforced.* No; Libertie of choice is no „ *inforcement* of consent. *But if hee doe it not, hee incurreth the danger.* True, that's a punishment for his contumacie, no violence to the *Conscience*; were not the *Inquisition* more *coactiue*, Christians should haue lesse *pressure*; and *Poperie* fewer *Disciples*.

196 Yet an other *fit* takes him; for after a few faire pawles, wherein he tels vs by way of *Prophecie*, That some learned men will answer more sufficiently then he hath done (that's easily credible, for, as Tully said of *Heims*, hee hath rather marr'd the cause then help't it) because what HE hath written, did but occurre to him: (so said *Iacob* of his counterfeit venison, that it was brought to his hand) after this, I say, he fals againe to his *Praiers*, that God would incline his *Maiesties* heart to take the best course for uniting his *subiects* wills, but his *Praier* is with a *vengeance*, that if God will not so incline, Despaire, the mother of headlong precipitation will enter; for patience provoked will turne into furie: Hee's an *Herauld* of defiance, not a *Iesuite* at his *Denotation*, the very humour, or rather heat of him in the *Poes*,

Act. 4. in Ver.

Gen. 27.

*Flectere si nequeo Superos Acheronta monebo.*

Did our Sauour pray so? No, for you haue condemned and killed the *Iust*, saith *Saint Iames*, and HE hath not *RESISTED* you; but hot spirits must haue fire from heauen if the gates of a *Cittie* be but shut against them; for they haue, be-like learn'd it of *Saint Paul* who wils men not to auenge them selues, but to giue place vnto wrath; and of God himselfe, because hee saith *Vengeance is mine, I will repay*; and of his blessed *Sonne*, resist not euill, but if a man will angariae thee a mile, goe with him twaine.

Iac. 5. 6.

Luc. 9. 54.

Rom. 13. 9.

Deut. 32. 35.

Mat. 5. 39. 41.

197 Not withstanding all this, there is no remedy but one, and that is *Tolleration*; for freindly intreatie (saith hee) would binde vp wounds bleeding on all sides, whereas exulceration makes them fester with griefe and danger. *Sic Sententias loquitur*; and neither of them vntue where the wound is Greene, or the cure not desperate: where the cause oppresseth good, and the partie cassier'd is innocent. Otherwise most false; for absence of an aduersarie doth alleuiate, the concurrence of opposites dooth exulcerate both griefe and wrath: as the wound drie'd vp, will bleede a fresh at the presence of the murtherer. If therefore,

B bb

that

*eras Bil.  
Cent. 4.*

that remedy denied, there must needs breake out a desperate rage; bee it so, better that a few bee driuen into despaire then the whole state raised into a commotion, which nothing sooner then *Tolleration of TWO diuers Religions in one Realme*. In interim, these *inventions*, false fires, and paper-threates are bootlesse, where the wrath is forcelesse, and the denuncer grácelesse.

198 But is not the very vp-close of all, a plainē *Contradiction*, to these precedents? „ *To Gods holy providence*, (saith hee) *the whole is to bee committed; who for his greater glorie, whether to life or death, will dispose of all. Threates of reuenge for pretended pressure, and totall committing the same to Gods providence, are meere opposite. HIS Sacred providence is to keepe Kings Persons, and their authoritie Sacred: that is, free from touch of disgrace, or disinay of terror, by any humane power. Obedience of the Subiect is the safe guard hee hath appointed for that immunitie: any Doctrine to the contrary, is aduersarie both to his holy providence, and that diuine ordinance. Patience with hope are the best arguments of Reliance vpon his care and wisdom. Priests especially, should pray with charitie, not threaten with affrightment; preach to Subiects Loialtie with sufferance, not arme them with impatience; nor charme them with fraudulence. To affray Kings liuing, and reuile Princes dead, argueth neither trust in Gods providence, nor reference to his glorie. Controuersies in Diuinitie, there may, there must be; but Schooles and Clerks haue nought to doe with Princes Crownes, saue in dutie to obey, and with learning to support them: so may the end of all turne to his glory, of whole glory there is*

none end. But RELIGION turned into

STATISME, will soone prooue

ATHEISME.

(\*\*\*)

FINIS.

